

Polish-Canadian foresees uprising in Poland

Marian Van Til

ST. CATHARINES, Ont. — Across Poland, people are readying themselves for a fight against Soviet tyranny; violence will likely erupt in the autumn of 1987 (or possibly sooner), says Alexander Pruszyński, publisher and editor of *The Polish Express*. *The Polish Express* is based in Toronto and "serves Poles in North America" by keeping them informed about events in their homeland.

Pruszyński emigrated from Poland in 1972 but has maintained extensive and close ties there. He was last in Poland in September 1984. At that time he talked at length with Solidarity spokesman Lech Welesa, with Leszek Moczulski, head of the Confederation for an Independent Poland, and with other leaders in the Polish underground.

Pruszyński was in St. Catharines on January 24 speaking at a banquet which brought together local supporters of the

Christian Labour Association of Canada (CLAC).

Listeners — a number of whom suffered under Nazi tyranny in World War II Holland — were spellbound as Pruszyński outlined the history of Poland's struggle against Nazi and Russian invaders and despotic governments, and as he commented on current activities there.

From his contacts with the pervasive Polish underground — by far the largest and most active underground in the Eastern bloc, with some 800 different publications being produced to keep direct contact with Polish society! — Pruszyński has learned that Poles are planning a nationwide action in the next 15 months designed to buck Soviet rule.



Alexander Pruszyński.

Photo: Marian Van Til

acknowledging a possible "incident" in the near future, have already begun to create a transportation route to East Germany which goes around Poland

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Why they may succeed

Pruszyński says they believe they can succeed, and so does he. Poles realize, he says, there will be bloodshed, but they believe certain factors mitigate against a full-scale Soviet retaliation. First, Poland does not occupy the same kind of geographically strategic spot that Czechoslovakia, Hungary, and East Germany do. In that sense, it is less "important" to the Soviets. (The Soviets themselves, apparently

Thinkbit

Reflection on atheism: Only the person who opposes nothing, believes nothing.

From a discussion

Calvinist Contact

Second Class Mail

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A crack in labour's armour?

Stan de Jong

TORONTO, Ont. — Canadians are daily bombarded via T.V., radio and the press with all the details of court cases such as the one involving Helmut Buxbaum.

In all this hooplah, another case now before the Supreme Court of Ontario is receiving scant attention, even though its outcome could profoundly affect the future of labour unions across Canada.

People like Canadian Labour Congress (CLC) president Dennis McDermott and the fast-rising-in-influence Bill White of the Canadian United Auto Workers are apprehensive to say the least.

Christians, and others opposed to the

practice of compulsory unionism — including the forced checking-off of union dues — will be interested in what may happen.

The case of Mervyn Lavigne

The case before the Supreme Court concerns Mr. Lavigne, a community college teacher from Haileybury, Ontario. He is not a union member, but the collective agreement between the Ontario Public Service Employees' Union (OPSEU) and the province's community colleges stipulates that he, as a teacher, must pay union dues as a condition of employment.

According to Marvin Lipton of *The Toronto Star* (Jan. 27/86), OPSEU gives money to striking miners in Britain, financially supports the New Democratic Party (NDP) and provides funds to help individuals who, for example, oppose public financing of Toronto's dome stadium.

Moreover, dues collected by OPSEU go in part to the Ontario Federation of Labour (OFL) and the CLC.

In 1984, \$338 was deducted from Mr. Lavigne's salary. The CLC received \$5.16 and the OFL got \$3, writes Mr. Lipton.

Both parent labour organizations reportedly spent thousands of dollars in support of the NDP, Canadian peace groups and in aid to Nicaragua.

Lavigne is not opposed to unions engaging in political activities but objects to the use of compulsory union dues to aid political parties and activities.

His lawyer argued before Mr. Justice John White of the Supreme Court of Ontario that Mr. Lavigne's "right to freedom of association and freedom of speech guaranteed in the constitution are being violated" because part of his OPSEU dues are used to support

Continued on page 4...

Mismatched feet find their mates

Margaret Griffioen

OTTAWA, Ont. — It has only been one year since Joanne Warkus started The National Shoe Exchange (NSE) and already over 100 people in seven provinces have joined. The organization brings people who need different sizes of shoes in contact with people who need the opposite sizes so they can try to exchange shoes and save money.

"I started NSE last year because of my need for different sized shoes. Due to polio as a child I need a size 7 1/2 on my left foot and a size 6 shoe on my right," says Warkus in the NSE newsletter.

"I think her [Warkus'] idea is great," says Wendy Wassink, who first informed *Calvinist Contact* of NSE. "I too have had polio and always end up paying \$60 for a \$30 pair of shoes."

Wassink received her first list of contacts from NSE last month and was disappointed to discover that, accidentally, she was given listings of people with the same shoe problem as hers. "I'm sure it was just a mistake and that I'll get a correct list of opposites soon," says Wassink, a photographer.

Home base

Warkus runs NSE from her living room. "The fee I charge [\$35 initial membership and \$10 annual dues] doesn't even cover the cost of mailing out the lists and newsletters to members," she says. "When I first started I had to go out and buy a desk and typewriter. All my membership information is kept in a filing cabinet." Warkus "dreams" of having a computer to help sort out all the information she must accumulate to match up people.

When someone registers with NSE, they provide Warkus with information about their age, shoe sizes, preferred styles and the type of activities they enjoy — anything which might help

Warkus match them up with similar people.

Some frustrations

"I've had some successful matches already," says Warkus, but also relates some problems. "I had one man and one woman who had such a range in sizes — one foot a child's size and one foot an adult's size — that I had to tell them I couldn't help them. Children and adult styles just don't match, there was nothing I could do."

Warkus has approached store managers, written shoe manufacturers and made numerous phone calls to shoe warehouses. "Although store managers encourage me, there is nothing they can do because most belong to large chains. When I call their head offices, they don't even answer me. Do you know," continued Warkus, "that many of these chains actually burn shoes they can't sell or that are damaged. They are not allowed, in most cases, to give special discounts to groups such as mine or to give away these shoes."

One store in Ottawa has tried to help her. "Because this store is a large department store, there are often no sales clerks in the shoe department. Many customers try on their shoes and, if it's more comfortable, put together pairs of different sizes. This store found themselves stuck with a lot of mismatched ski boots, so they called me," says Warkus. "They had heard of my organization on a CBC show. Was I interested? Of course!"

Sometimes Warkus feels alone in her project "until someone like [*Calvinist Contact* or the CBC] calls up — that's encouraging. The more people who get involved, the better the chances of matching them up successfully."

If you would like more information, write to the National Shoe Exchange, P.O. Box 13242, Kanata, ON K2K 1X4.

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John Calvin — an inspiration for ecumenism? See page 10.

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Editorial

Do not think lightly of risks that go with exploration

For several hours and days the same sequence of images held viewers spellbound to their television sets. A familiar lift-off, a powerful streaking upwards, a command to open up the throttle, a huge silo of orange flame quickly surrounded by a tremendous puff of white smoke and two arms of smoke shooting upward. The space shuttle *Challenger* with seven astronauts on board had blown up instantaneously. The picture was one of terrible beauty, leaving to the imagination the awesome power of heat, sound and blast of the actual explosion.

Risks

"Aviation, like the sea, is not dangerous," one official commented. "But it is unforgiving when human error occurs." And human error will occur in the most carefully planned venture. The higher the stakes, the greater the price exacted by the unforgiving laws of God's creation. NASA may never find out what caused the failure of this mission, but the final responsibility of the failure always comes back to the human element. Somebody failed to detect a flaw or anticipate a problem. Some aspect of human ignorance entered the decision to go ahead with the flight.

But those are the risks which humankind has been willing to accept from time prehistoric. And it is that willingness that lends certain ventures an aura of foolishness, of nobility, or both.

When Air India flight 182 broke up over the Atlantic Ocean last June, sending its 329 passengers and crew to a fearful death, one could speak of a large number of people being victims of an unexpected outside force, especially if terrorism was involved. Foolishness or nobility on the part of the passengers and crew did not come into play with that disaster.

Justified?

The explosion of *Challenger* probably contains a mixture of foolishness and nobility. It all depends on whether or not the risks taken were fully justified. Take the presence of a civilian aboard *Challenger*. Why was Christa McAuliffe, a New Hampshire teacher, aboard the vessel? Her kind of expertise was not required for a successful mission. She was there to convey the message that spaceflights should become part of our

everyday life and that funding of the program should continue. She represents at least one life that was not necessary to risk.

The party hats and whistles used in the assembly held at her school during a live-television broadcast of the scene at Cape Canaveral eloquently testified of a lack of understanding and respect for the awesome risks taken with the launching of a spaceship. Did the students and teachers humbly pray for the Lord's blessing on this risky venture before turning the set on? The accounts we received indicate that these people made the same mistake all of us make from day to day: we foolishly take even highly dangerous tasks for granted, once we have shown some ability to successfully complete them. Tragedy cannot strike us.

Whether the death of the other six astronauts can be justified is beyond the scope of this editor's competence to judge. That question has to do with the relative value of manned space exploration over against unmanned flights. It is certain that human exploration has always gone on at the expense of human lives. No one need apologize for such risk taking.

Priorities

Another question that should be addressed from time to time is whether the phenomenal expense of funding the space program is justified. Americans will do well to remove the trappings of glamour that accompany each flight in order to take a hard look at social and economic priorities. Since Canadians have been drawn into the excitement of spaceflight through human and technological participation and televised accounts, such a question may well be asked even in Canada.

In the meantime, we share the grief of millions of Americans over the loss of the seven astronauts. May the God of all exploration, of earth and of space, comfort the ones who loved and lost Francis Scobee, Michael Smith, Judith Resnik, Ronald McNair, Ellison Onizuki, Gregory Jarvis and Christa McAuliffe.

And may we all maintain a good balance of courage and respect as we engage in our risk-filled tasks to further the cause of human development, under the scrutiny of God's will for true and just progress.

Letters

Kuyper needs to be taken seriously

For some time I have wanted to write this letter. Although I enjoy "Kuyper's Kapers," I am also troubled by this cartoon.

I am not sure about the motive, or the reasons the artists and the Editor have in mind when they present us with "Kapers." Is it a spoof on the spiritual sons and daughters of Kuyper, or on the good Doctor himself?

If the latter, I always thought that the man's genius lay in accurately gauging the spirit of his times and effectively proposing Reformation principles — as pastor, as statesman and as philosopher. To present him in archaic dress (for the 80s) and with time-bound

utterances seems a disservice to the person and his talents.

So perhaps the joke is on the aforementioned sons and daughters. Too many of us idealize a Golden Age, through lack of research and faulty appreciation of our own times. (A.D. 1986!)

I am extremely grateful for your publication, the ICS, CLAC and CPJ. Kuyper et al mobilized the generations of our immediate forebears. He also built on foundations previously laid.

May we continue to attempt to do no less. And as for "Kuyper's Kapers," might it not be more effective to at least put him in today's dress and then have him utter his Kuypereque thoughts and the principles on which they rest?

You perhaps realize that for many of

our youth their first acquaintance with the man is through this strip.

Today is the day of opportunity, as also Dr. Kuyper has shown us.

Henk Hoornenborg,
 Smithers, B.C.

Response

Two former Calvin College students took a course that brought them into contact with the life and writings of Abraham Kuyper. Both of them were impressed by the man's ideas. Both of them were also interested in producing cartoon strips. Hence, the idea came up to do something with Abe. Result: Kuyper's Kapers.

If they had put Kuyper in modern dress, he would probably not have been

recognizable. Anyhow, the idea was to see what Kuyper, were he alive today, would think of our times. The end product is a spoof of our times rather than of Kuyper.

As for the cartoon providing the first acquaintance our young people have with this man, our response is, better this than nothing. Perhaps the cartoon will kindle a spark of interest so that they will firm up their acquaintance by going to books on the life and works of Abraham Kuyper.

If the cartoon does nothing else, it perhaps lays to rest the comment by one cynic: "If God had wanted Dutch Calvinists to laugh, he would have given them a sense of humour."

Editor

SKYLIGHTS/WILLIAM R. RANG



... The problem of the whole thing is that we do not wish to admit to being lost.

When is a person lost?

When is a person lost? A valid question, I'm sure. Suppose that a young family of three enters a shopping centre. Mom starts with store number one looking at dresses she won't buy anyway. Dad putters around keeping an eye on the youngster who manages to hide among racks of dresses and winter coats. Moments later he cannot find his lad anymore.

Who is lost? Did the father lose his boy, or did the boy lose his father? Certainly, the little fellow might end up at the "lost and found" desk and soon there will be the announcement, "We have a little boy in our booth. His name is Jimmy and he is wearing blue slacks and a dark blue jacket. Will his parents please release him from our custody?"

Jimmy will argue that he lost his parents. Mom and Dad will argue the other way around. Yet the problem of the whole thing is that we do not wish to admit to being lost. Was it Jimmy's fault or was it his Dad's?

A valid question.

In the spiritual sense we have the same problem. The person who is spiritually lost tends to deny it. He or she describes his or her present state as a different opinion, a mere disagreement, the fact that he has been singled out because his lifestyle is more "up-to-date," or that she is merely minding her own business. The fact of the matter is that he or she initially began moving away from the "flock" just as Jimmy had removed himself from his father's presence in the store. Dad should have made a correction or an adjustment right there and then. There are tell-tale signs, remember?

Psalm 23 tells us that the shepherd of old was equipped with a rod and a staff. At the end of the staff, I read somewhere, there is a sort of scoop. When the shepherd sees a lamb or a sheep wander off, he scoops a bit of dirt and hurls it with his staff to the wandering one. The bit of dirt makes the wandering one look up and realize it's straying. We call it preventive discipline. The trouble with so many of us is that we know only of corrective discipline. When we finally start correcting, Jimmy is already lost among the coats.

Tell-tale signs. That's what it is all about. It is easier to prevent a fire than it is to quench it. It is easier to prevent an accident than to mend the results.

Do you know what it involves?

Involvement, that's all.

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Smokers face tough future

I quit smoking 26 years ago and in the past year I still dreamed about it. Smoking is an addiction and as any addiction, difficult to abandon. Perhaps because I am a convert, I have become a bit of an anti-smoking fanatic. I am sorry about that: blame it on my conversion: converts are known to be more zealous.

Each person, I am sure, has his or her own reasons for quitting. When I quit, I was a life underwriter and one of my policyholders was dying of cancer. At the end he didn't eat anymore, but he still smoked. I thought: "Will I die such a wasteful death someday?"

Your editorial (January 17) made me relive those trying times and somehow your last paragraph jarred me a bit.

Smokers beget smokers

In those 26 years I have had some time to think about smoking and other forms of pollution. You seem to think that smoking among young people is mainly a peer pressure phenomenon. I am not so sure. Just as alcoholics beget alcoholics, so smokers beget smokers. Children of smokers are much more likely to be smokers than children of non-smokers. It is not only peer pressure but also, and I think even more so, parental example because my father smoked, whose father smoked.

There are creational arguments

You say there is very little to commend the creational argument against smoking. In other words, in your opinion, no creational endorsement against smoking can be found. I am not so sure.

I believe that there are definite biblical and creational givens opposing smoking. Take the third commandment: "You shall not take the name of the Lord, your God, in vain." I believe that this commandment means much more than just using the word "God" or

"Lord" out of context. To think that this commandment refers only to the verbal use of the name of God, is equating religion with the spoken word only. Speech is important, but actions are the real thing. God's name means much more than just the three letters G.O.D. It implies also His entire creation, His very acts, His everything, because He is what He does. His name is His work, is His totality.

When it was recently discovered that the painting "the golden Helmet" was not a Rembrandt, its value dropped by 95%. That's how important the name of Rembrandt is on a piece of canvass. How much more precious is God's name on us. When we debase any part of His creation, any part on which His signature appears, we debase His name: we take His Name in vain.

Polluting God's name

If this is true, and I believe it is, then the consequences are far-reaching. We take God's name in vain, when we pollute, because then we dishonour His creation and dishonour His Name.

Often we can't do much about this. Cars pollute, yet, in today's society we can't do without them. But smoking is different. To smoke or not to smoke is a personal decision. And the consequences are often dreadful: my father died of lung cancer and lives of untold thousands are daily damaged by tobacco. Perhaps that is why the third commandment continues to say: "for God will not hold him or her guiltless who takes His Name in vain."

I don't think you meant that when you titled your editorial "smokers face a tough future."

Bert Hielema,
Tweed, Ontario

Response

I guess my literary fancy took a hold of me and made me throw a smokescreen over what I really wanted to say.

No, I did not want to suggest that there are no creational arguments against smoking. The one "creational" argument I was trying to defeat was the one that says: "If God had intended man to smoke, He would have provided him with a smokestack." That one belongs to the category of "If God had intended man to fly, He would have given him wings." In other words, if you oppose smoking, don't use a creation versus cultural mandate argument.

That still leaves us plenty of creational arguments, like the one you put forward, with which to discourage young people from smoking. Having quit smoking myself about the same time you did, I too find that parental example is the most powerful weapon in the fight against smoking.

Editor

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Racism is sin; apartheid is not

Thank you very much for printing the article of Professor Phil Brouwer in C.C., January 17.

I have been waiting for an honest evaluation like this one for some time already. This is the second article inviting readers to have second thoughts about such a delicate matter. The first one came from a person in Michigan last year, when another brother had the courage to swim upstream.

I would also like to present a few thoughts for consideration. Racism, mistreatment and oppression of minorities is sin. God's Word on these matters cannot be misunderstood. Righteousness must be pursued. As long as we don't go overboard and look only to our left. The principle of Leviticus 19:15 is still a must for a balanced society.

But I have not found a Bible word yet against apartheid. I have found a few texts (in context) which indicate that God is a god of law and order and that He Himself has set the stage for borders

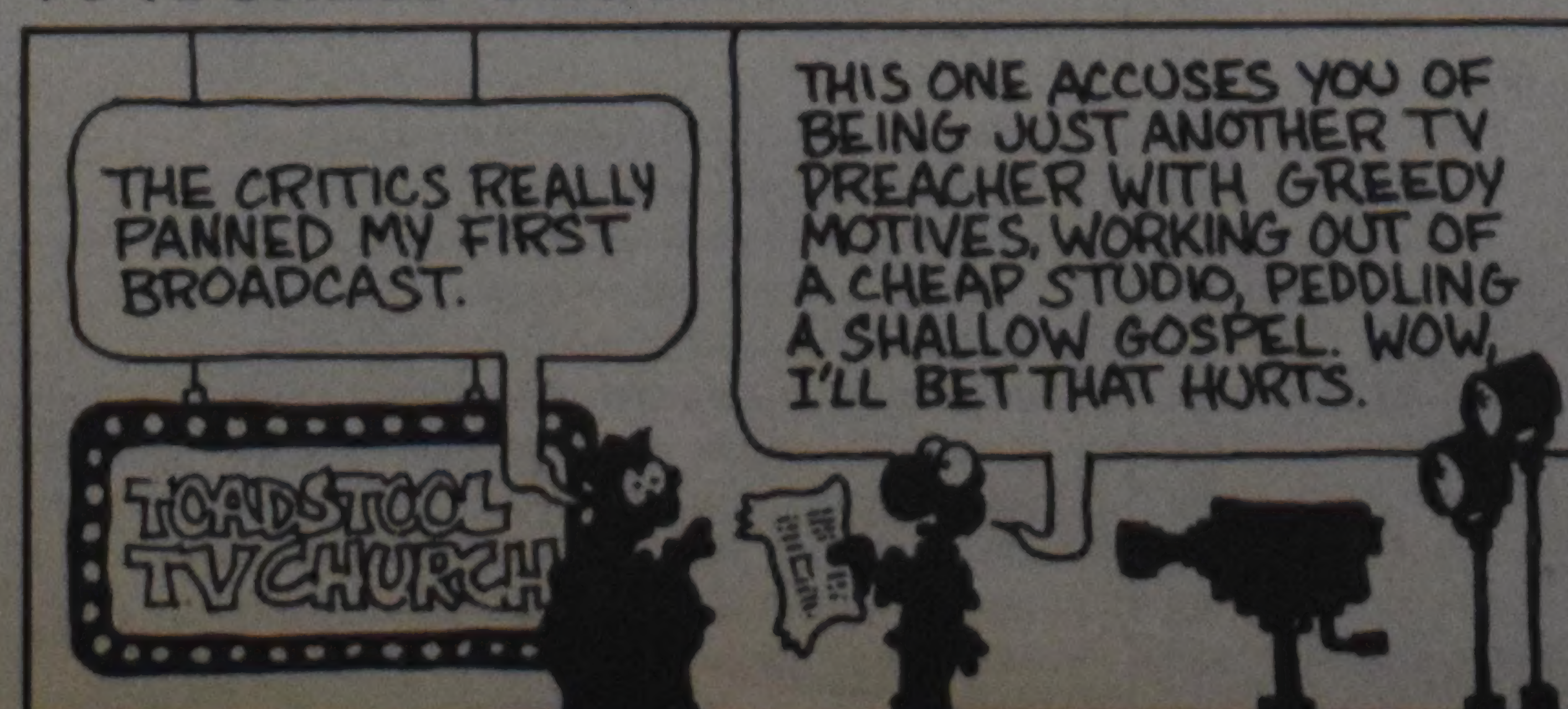
and apartheid. Consider Genesis 11:8, Numbers 2:2, Deuteronomy 32:8 and Acts 17:26.

For the promotion of order and well-being amongst the nations, the world needs borders which lead to apartheid. How can it be sin, when the Lord commanded these matters for the nations to obey these ordinances?

Consequently, they have to reflect His patterns.

For many it will be necessary to

Pontius' Puddle



News

Polish-Canadian foresees uprising in Poland

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rather than through it.)

Secondly, Polish army officers can rely less and less on their soldiers to follow orders to crush a rebellion. Soldiers simply won't take up arms against their own families and people. (Many young men in the present army were greatly influenced by ideas and events around which Poles rallied during the heyday of Solidarity five years ago.)

Thirdly, underground activities are so pervasive and well-organized that leaders believe they will be able to get virtually the whole country involved. Their main technique will be to literally shut down the country — getting people out

of their workplaces and into the streets. They think it's reasonable to assume that armed Soviet retaliation could handle isolated incidents but not a well-orchestrated national uprising.

Calling a spade a spade

Pruszyński went on to explain that another factor in the Poles' favour is the mercenary nature of contemporary Polish communists. "There's no more ideology, there's only money," he said with a laugh. "And there are only exceptions in communist countries, there are no rules," he added. "You have to understand the

inefficiency of the communist system of management."

Poles admit that the Soviets will then likely try to economically "choke them" into submission, says Pruszyński, but they are determined to survive. Pruszyński sees many underground leaders who formerly advocated "discussion" with the communists as having realized that they must "call a spade a spade: only a free and independent Poland will give us what we want."

When asked what role the Christian faith is playing in Poland, Pruszyński said that it is a strong force. Some 90 per cent of the population considers itself to be Roman Catholic, and seemingly seriously so. The Roman Church has not officially advocated "working" toward an independent Poland but many of its leaders have.

Others feel the Soviets should not be pushed.

After listening to Pruszyński, various CLAC supporters said they understood and admired the Poles' yearning to be free and the steps they are taking to try to make that happen. But many expressed apprehension: Will Poland really be able to "win" against the U.S.S.R.? *Calvinist Contact* Editor Bert Witvoet voiced a sentiment shared by some of those who heard Pruszyński's story: "He strikes me as a 'romantic radical' who obviously has a strong longing for the freedom of his country, but he may be underestimating the stubbornness of the Soviet Union to hold on to whatever real estate it has within its grasp."

cards to some of the 180 Poles being held as political prisoners. He knows from experience that such cards do get through. If the government doesn't like what you write, they black it out but will still send the card on to its addressee. "I tell the prisoners, 'cheer up,' he said, laughing. "You have [to suffer] only 15 more months of Soviet rule!" They [the government] don't like that, but my cards get through."

Those interested in sending cards to prisoners should address them to: Mr. Leszek Moczulski, Areszcie Sledczy w Warszawa, Rakowiecka 37, Poland. Multiple cards may be sent for Mr. Moczulski to distribute to other prisoners.

A crack in labour's armour?

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political parties and causes.

Impact of Charter of Rights

The Charter of Rights, writes Mr. Lipton, applies to all matters within the authority of Parliament and the provincial legislatures.

Labour lawyers argue that union decisions are not government actions and, therefore, are not subject to the provisions of the Charter.

Mr. Lavigne's lawyer states that compulsory union dues should be spent only in collective bargaining, and any such monies applied to political parties and activities should be donated voluntarily by the members. Further, counsel for Lavigne says that the colleges' Council of Regents, which negotiated the contract with OPSEU, is within the scope of the Charter because the council acted on behalf of the Ontario Government.

"Absolutely impotent"

In some jurisdictions, such as the U.S., union members can ask for a rebate of that part of their union dues spent by the

union on political activities.

CLC's McDermott is afraid that if union activities outside of collective bargaining are financed mainly out of voluntary or "opted-in" contributions from members, the labour movement will become "absolutely impotent." Where union members can request a rebate, relatively few actually do opt out, he says.

Recipients of union dues

Mr. McDermott is quoted as saying that unions must engage in politics to win decent housing, good education and human rights legislation. Adds Mr. Lipton: "Union funds have also been used to help abortion clinics and to send aid to Nicaragua and to striking British miners whose Marxist leader alienated members and other Britons. Are all these legitimate uses of union funds?"

Through court cases like the one involving Mr. Lavigne, Canadians just might see a crack appearing in labour's armour!

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

CPP: Paying as we go

Finance Minister Michael Wilson's December agreement with his provincial counterparts on a schedule of increases in Canada Pension Plan funding was a fitting prelude to his pencilling a second federal budget. The need for adjustment in the CPP illustrates that renewed responsibility in government financing is required in this country where the accumulated federal debt is currently over \$208 billion — or about \$8,320 for every living Canadian.

The CPP reached a crossroads in 1985 when for the first time the government's Plan obligations for payments to retirees exceeded the premiums or payroll taxes shared by employers and employees. Forecasts showed that the fund would be exhausted by 2003. Wilson and the provincial purse keepers agreed that, beginning in 1987, the previously fixed rates of employees' and employers' matching contributions to the fund will increase gradually for the next 25 years. The reason?

The federal government had no reserve to draw on, since a \$29 billion Plan surplus had been given to the provinces on loan at low rates of interest with no specific repayment schedule.

Cheap, in-house borrowing

The CPP dealing began when the Lester B. Pearson government, introducing the Plan in 1966, traded with provinces balking because administration of social policy was their constitutional responsibility. In exchange for relinquishing power, the provinces were allowed surplus pension funds. The CPP has since been a source of cheap in-house borrowing and the investment fund which was theoretically to contain 2.3 years' worth of CPP benefits has been given away and no longer exists.

Last year the provinces began to pay some of the interest on their debt instead of rolling it over into more debt as they had been doing for close to 20 years. They will not have to repay any of the money itself, however, as long as the pension fund remains solvent. Indeed, the recently agreed upon plan to ensure solvency by increasing premium rates will also generate

potential for further passing of the buck(s) around provinces, if desired.

An aging Canada

Meanwhile, the Canadian population is greying. Statistics Canada projects that by 2010 there will be 5.2 million Canadians 65 or over. There are now nine workers for every pensioner. By 2030 the ratio will have fallen to three to one. But aging is not the only reason for greying. Recharging CPP funds with increased contribution rates plus interest on the fund could not only cover costs of the increasing number of benefits to be paid out but also establish the fund as a perpetual loan to the provinces!

Alternatively, the provinces could agree to a realistic repayment schedule and fiscal responsibility could decrease provincial borrowing. With the upcoming pay-as-you-go changes, the fund is projected by 2011 to be about double the level of annual payments under the Plan. Canadians now uncertain about public pensions will appreciate that cushion.

Better management?

Mr. Wilson said the changes "will ensure the financial health of the CPP in the decades to come" and "result in each generation of working Canadians contributing fairly to the cost of the benefits they themselves eventually receive." The question remains as to whether the newly designed cushion will be managed better than the last. Perhaps the self-interest many Canadians have in the CPP will lead to further safeguards.

It is hoped the CPP accounting and readjustment will move Mr. Wilson to sharpen his pencil while preparing the federal budget. Thanks to the deficits there, service charges for the federal debt now consume about \$26 billion out of a total budget of \$105 billion, effectively reducing the government's "disposable income." Without appropriate readjustment there too, we Canadians will continue forging ahead selfishly, mortgaging the lives of future generations in a vain endeavour to shape our own economic security.

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Coordinator.

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Syrt Wolters

To smoke or not to smoke: A personal story

When we, post-war, Reformed immigrants came to Canada some 30 years ago, to smoke or not to smoke was not a burning question among us! Smoking was considered masculine. "Het is geen man die niet roken kan." ("You're not a man if you can't smoke.") A non-smoking male carried the stigma with him of being a "sissie." We were turned off when we were approached by some sidewalk evangelist who told us that we could not possibly be Christians as long as we kept on smoking.

Times have changed, though. In the course of the years the evidence of a strong link between smoking and lung cancer has become overwhelming and alarming. The manufacturers of tobacco

products must now print on the packages to be sold, that according to the Director of the Health Department, smoking is harmful to your health.

The World Watch Institute of the United Nations recently came out with the report of an intense study about the sociological effects of smoking. Reading it makes you shudder. Every year, cigarette smoking kills 2.5 million people, the study says. The annual cost of smoke-related diseases exceeds 2½ billion dollars. This figure is not for the U.S.A., but for Canada! A Mr. Chandler, the senior researcher for the Institute, concludes that smoking is a killer that governments have not taken seriously. "What if smoking killed baby seals?" the study asks.

Canada has the sixth-highest per capita consumption of cigarettes in the world, after Greece, Japan, the U.S.A., Poland and Yugoslavia. In Canada an estimated 30,000 people die annually because of smoking, including 1,000, who became sick through "passive smoking," that is inhaling the smoke of a smoking family member!

The study reports that smoking causes about 50,000 miscarriages in the U.S.A. In Italy, women who smoke have 2.7 times the rate of miscarriages of women who do not smoke. The offspring of smoking mothers are more likely to be premature, smaller, with a reduced lung capacity. They are also likely to be less intelligent. The World Watch Institute suggest that the cost of

medical care as a result of smoking should be added to the cost of a pack of cigarettes, which would mean that every pack of cigarettes would increase by \$2.20 per pack of 20.

What do we, as a Christian community, do with this? Fortunately, many Christians have stopped smoking. I have a feeling that the days are gone that the smoke in church meeting rooms or consistory rooms could be cut with a knife.

I quit smoking almost 23 years ago — the 22nd of February, 1963. I was a passenger on United Airlines, flying between Chicago and Seattle. I was flying home coming back from a board meeting of Christian Schools International (CSI, then NUCS). A dinner was served and with it came a complimentary package of king-sized Pall Malls. When I finished my dinner, I lit up a Pall Mall and starting reading a magazine handed to me by the stewardess. Out of it fell a little pamphlet, "Smoke Signals." It was written by a New York doctor who very convincingly wrote about the health dangers of smoking.

Evidence ignored

He came up with glaring statistics. But his concluding remark really made me sit up and take notice. He said: The tragedy of it all is, that, however stark the statistics are, people won't listen. They go their own merry way, never mind the consequences! He continued: If I had even 10 per

cent of the evidence which I have about the link between smoking and lung cancer showing that the Brooklyn Bridge is unsafe for traffic, I guarantee you that it would be closed tonight! But the 10-fold evidence of the dangers of smoking are ignored by people from whom we should expect better.

There are not many Canadian churches where people smoke when the service is over — except Christian Reformed Churches! We hardly step across the threshold and we grope for our smokes, just minutes after we have heard "... whether we eat or whether we drink or whatever we do, let us do it to the glory of God!" Is there anyone among us who dares to claim that this excludes smoking? Or to claim that smoking can be God glorifying?

Let's admit it: smoking is an addiction. And addiction is a form of idolatry! When the stewardess picked up my dinner plate, I had left my package of Pall Mall on the tray. She said, "Your cigarettes, sir." I replied, "I've quit smoking, just now."

I've never touched another cigarette. I've had my temptations, oh yes; but I had only to remember what that doctor said about the Brooklyn Bridge and it stopped me from even considering smoking. By now I detest it. I think it is a filthy habit. And I can't imagine that anyone enjoys being kissed by someone with smoke-laden breath!

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, B.C.

South Africa — a country in conflict (8)

A series of eight brief comments on what's happening in and around South Africa by a former South African, who writes, "I'm still in love with my old country and I'm concerned about its fate."

Running scared

John Plaatjes

The white people of South Africa have no confidence in black rule. They have seen what happened in Rhodesia to British rule; they have seen what happened in Angola and Mozambique after the Portuguese left; they have seen what happened in Libya after the French left. They have seen examples elsewhere in Africa where remaining whites who chose to stay and help put the countries together, have been overpowered, politically and socially. But in South Africa it's not so easy for white man to go away. They have invested blood, sweat and tears in the country. The country is theirs, as well as the black man's. So a compromise or accord must be found before it's too late.

Prime Minister Pieter Botha should be encouraged in his efforts to dismantle apartheid and grant concessions while a workable solution is still in the offing. Support for the Conservative Party, led by Andries Treurnicht is growing. "The path on which the National Party [of Mr. Botha] has embarked can only lead to black-majority rule. There is no future for anyone in South Africa if we have majority rule — except for the majority black group," said Connie Mulder, a C.P. spokesman.

Further to the right is the HNP (Herenigde National Party) which also expects to gain support. Mr. Botha's reforms and attempts to defuse the time-bomb and dismantle apartheid, have scared many supporters into these groups. On the extreme right-wing is the Afrikaner Resistance Movement, led by a former bodyguard of Mr. Vorster, a former prime minister. This ultra-racist group is outraged by even the modest reforms proposed by Pieter Botha.

What a dilemma for the present government. They are scared and holding back on promises made earlier, like the removal of some oppressive laws; no wonder the government has ordered the arrest of seven ministers of the

D.R.C. and stopping Stellenbosch university students who were determined to go and talk to the A.N.C. No wonder the government, against the better judgment of many, went ahead with the hanging of the black poet, Mr. Moloishe, who murdered a black policeman, because he was under pressure from the A.N.C. These are tactical blunders from which Mr. Botha's government may not recover.

South Africa needs a person with the wisdom of Solomon and the prophetic vision and courage of the Lion of God, St. Paul.

Note the contrast in the following:

As school children we sang:
"South Africa, South Africa!
Thy children sing to thee:
Our lovely land, our Fatherland,
Where all is bright and free ...

Where sunshine dwells in all thy dells,
Forever sweetly smile;
Who loves thee more,
Who can't but adore
And love thee all the while ...?

Listen to the song by Poet Zulu Molefe:

"Let there be death tonight
to those responsible for the hells
we have created for each other

there must be death tonight
because the gods of Africa
are never worshipped in wine and roses
but blood ..."

Whatever your feelings about happenings in South Africa, do not forget to remember that country in your prayers.

"Nkosi Sekelele I'afrika" — God bless our Africa!

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

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Marian Van Til, page editor

Pastoral Pondering

A "fatherhood revival"

Peter de Bruyne

There is a kind of fatherhood revival in our society. A small but growing number of modern fathers are becoming much more engaged with their children than I ever was. No, don't think that I never fed my children or changed a diaper, but I left the basic child care tasks to my wife.

Perhaps the fact that I was not allowed to be with my children's mother in the delivery room explains why my role at home never included the kind of nurturing functions that have long been considered the exclusive domain of women. Yes, I participated in a prenatal course, and I was able to be with my wife when she was in labour, but after that I was sent to the waiting room. I was not permitted to be involved in the actual welcoming of my children into the world.

Today, fathers are not only expected to fully share in the experience of childbirth, but they are encouraged to continue to take part in every aspect of childcare. It should not surprise us, therefore, that many fathers are eagerly enrolling in courses on child development and parenting skills.

Well, I am glad to see a more equitable distribution of household and childcare tasks between husbands and wives. And I sincerely hope that all the young fathers in our churches are really interested in their responsibility to be the loving and caring fathers the Lord wants them to be. In fact, there is nothing so important for any Christian father than to show in word and deed that he truly knows God, our Father in heaven. And that truth is beautifully driven home by Hilding Halverson who writes:

When my small boy was playing with his buddies in the backyard I overheard them talking one day — and the conversation was, amusingly, one of those "I can whip your dad" routines. One boy proudly said, "My dad knows the mayor of our town!" Another said, "That's nothing — my dad knows the premier of our province!" Wondering what was coming next in the program of bragging, I heard my son say, "That's nothing — my dad knows God!" I swiftly slipped away from my place of eavesdropping with tears on my cheeks. I dropped on my knees in my room and prayed, "Oh God, may my children always be able to say, 'Our dad knows God.'"

That's a lovely, little story. My prayer is that in our modern society a growing number of children may be blessed with fathers who care just like God cares. That would be a real fatherhood revival!

Rev. De Bruyne is pastor of Second Christian Reformed Church, Brampton, Ontario.

Vandezande to head Diaconal Conference

Marian Van Til

ST. CATHARINES, Ont. — Ben Vandezande is eagerly anticipating a "career move." He has been hired as the Executive Director of the All-Ontario [Christian Reformed] Diaconal Conference (AODC), a job he hopes will be "primarily educational not primarily administrative."

On March 17, the 38-year-old Vandezande will be taking over the job, which is a part-time position, formerly held by "professional deacon" Peter Zwart who is now working full-time for the Christian Reformed World Relief Committee (CRWRC).

Vandezande is no stranger to "diaconal" work. He says his tasks as AODC's head will be "an extension of the kind of thing I have been doing — helping others to grow in the

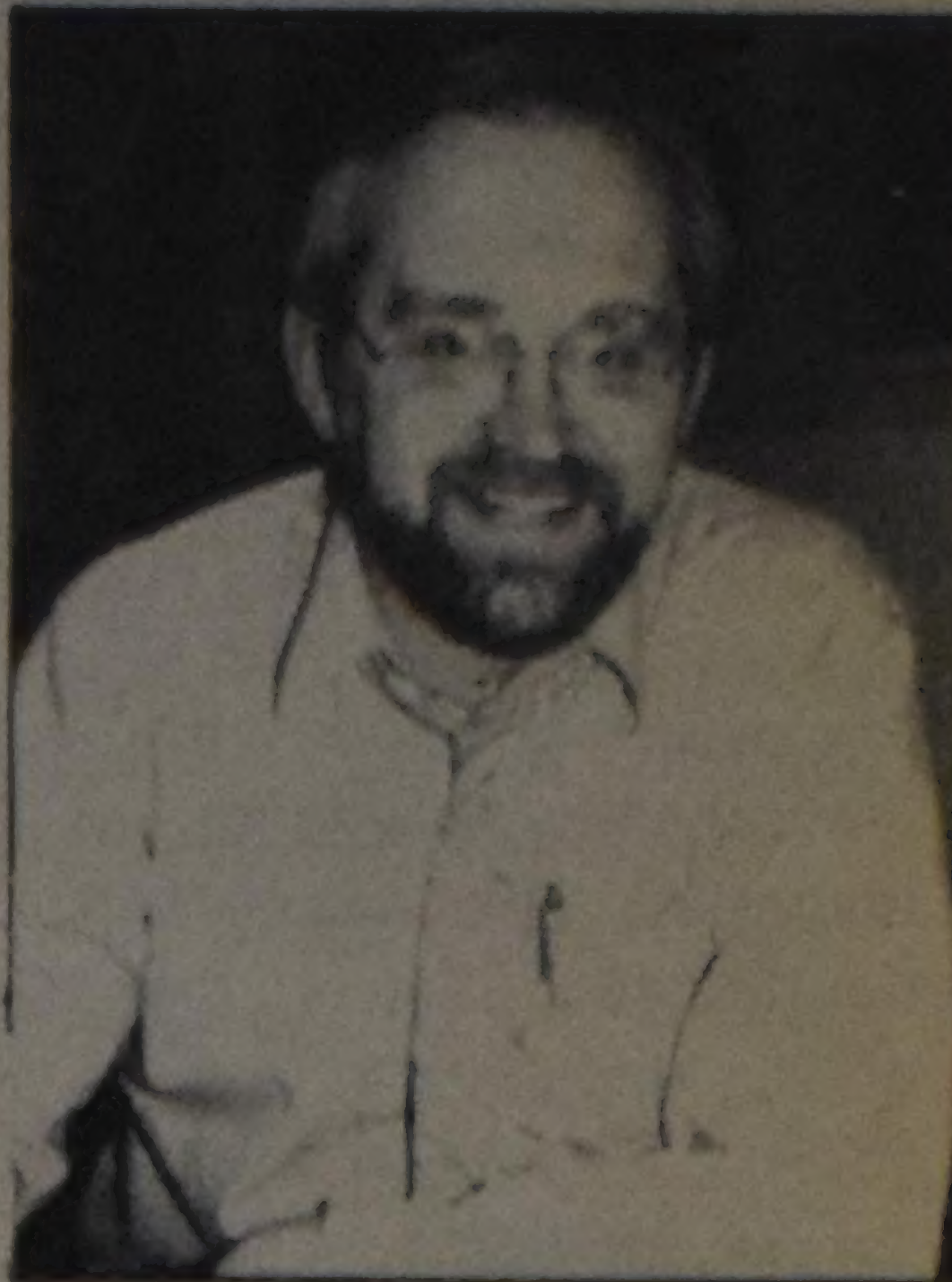
nature of a service, a ministry in both 'inreach' and 'outreach.'"

Vandezande has been coordinator of Outreach Niagara, a Christian service organization, since he and others founded that organization in 1977. He is also an alderman in the city of St. Catharines (a position he will retain) and a former Christian high school teacher.

The AODC is made up of the combined local diaconates of Christian Reformed Churches throughout Ontario.

Vandezande explains that what he wants to do first is "touch base with a lot of [those] deacons and hear what they want to do. I don't want to come in with a set agenda."

His work will involve "going out to lead workshops, working directly with deacons" and being the Conference's administrator. Vandezande will be working from both his home and an office in the Christian Reformed Church Canadian headquarters in Burlington, Ontario.



Ben Vandezande

Both Vandezande and present AODC executives feel strongly that, in Vandezande's words, "this coming together was not just coincidence but a real result of the Lord's leading. A whole bunch of things came together ... that we couldn't have coordinated."

Says AODC Treasurer Adrian Vander Vart, "I am very excited about it. He [Vandezande] looks like a man who can handle the job. He will be able to ... make people work for him and execute the job successfully."

Church News

Christian Reformed Church

Declined

— to North End Mission, Halifax, N.S. (All Nations CRC, Halifax, calling church), Rev. Gordon Negen of Eastern Ave., Grand Rapids, Mich. — to First, Medicine Hat, Alta., Rev. Leonard T. Schalkwyk of Springdale, Ont.

Address change

— Fredericton Christian Reformed Church, 119 Macadam Ave., Fredericton, New Brunswick, E3A 1G7 [formerly a post office box number].

Rime or Reason

"Take my silver and my gold," they sang, and never knew it — nor had they been told — that He could really do it.

Sy Nodd

Klaas Sis, we regret to say, is unavailable today. Abducted he was by some vile stranger, though some say Sy Nodd caused the danger.

Eddie Toor

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Navajo Bible officially dedicated

SHIPROCK, N.M. (Creative Directions) — The American Bible Society presented Rev. Fred Yazzie, Shiprock, New Mexico Methodist Church Assistant Pastor (representing all Navajo pastors), the first *entire* Bible in the Navajo language. January 17, 1986, was the date for this historic occasion.

Several dedicatory ceremonies were held in various Arizona and New Mexico communities. History was made as nearly 1,000 people, mostly Navajos, attended a celebration in Farmington, New Mexico. At least 400 gathered in Window Rock. Over 500 participated in Tuba City, Arizona.

At the Tuba City celebration, Christian Reformed Navajo pastor Paul Redhouse urged the people, "We must commit ourselves, not only to reading this 'new' book, but to Jesus Christ. Translation means to make simple, plain and meaningful

the Word of God in language — our language. The Holy Spirit is 'the Great Translator' for us. *Know the author!*"

Navajos, numbering 220,000-strong, first received the New Testament in their own language in 1956. Since then, the anticipation of Navajo Christian leaders has grown for the *entire* Bible. It has taken 29 long years to complete this massive project.

The American Bible Society, the publisher, has as its Project Director, David Tutt, a noted Bible translator and missionary statesman. He was the coordinator for this "milestone" in Navajo history.

Wycliffe Bible Translators helped on the translation with the establishment of an ongoing "translation fund." Navajo Bible Translators, an independent group in Farmington, along with the financial support and backing of the American Bible Society, completed this massive translation work in late spring, 1985.

Navajo is one of the most difficult languages in the world to master. Navajos now have the *entire* Bible translated for the very first time, giving them a complete foundational basis for their Christianity.


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Pastoral Letter

Rev. Leonard Schalkwyk

When I re-visited the theological seminary where I studied in Pennsylvania, I came across a most interesting book called *The Wounded Healer*.

It is about the famous Bible translator, J.B. Phillips. He introduced a new concept in Bible translation and published *The New Testament in Modern English* (1958). It was widely distributed but certainly is not an "orthodox" translation; it is more of an interpretation. Phillips himself did not think the virgin birth to be an essential part of Christian belief (p. 58) and he allowed for errors in the Bible (p. 41); of the Old Testament he says, "I am afraid I am rather naughty about the Old Testament. From pastoral experience I would say, more wrong ideas of God come from the Old Testament than from any other single source." (p. 48). His translation is by no means to be recommended as an "evangelical" translation.

Yet I feel that the above-mentioned book has a message for all of us. It was written after Phillips' death by his wife and co-worker.

The principle

The title, *The Wounded Healer* — catches in three words a principle which is of utmost importance in any counselling, no matter who does it. I have seen this principle at work again and again.

Because of his translation and other writings, Phillips received quite a few letters. To his own amazement, the bulk of these letters did not deal with translation, but were from people who needed counselling. Thus he became a counsellor-by-mail, and even more striking, in this work the deepest wellspring of his life was touched.

People wrote him about depression, not knowing about his own depressions.

People wrote him about the loss of loved ones, not knowing about his own losses. People wrote him about hurts, not knowing how much he himself was hurting.

When reading Phillips' answers, one cannot always agree, but there is a throb

of sincerity, a glow of integrity, a ring of truthfulness in them. He is for real.

The pastor

Thus, he remained a "pastor" all of his life. He would answer every letter and sometimes agonize over it before he could answer.

Phillips was a perfectionist who always strove to have everything "130 per cent right." He was a typical melancholy personality who was never satisfied with himself, exaggerated difficulties and experienced cycles of deep depression. He needed constant encouragement from his wife and he experienced numerous "psychological blocks."

Those internal struggles helped Phillips to help others. The healer was sorely wounded himself. Thus he could write to someone: "I think it is useless for you to wriggle on your cross; you are crucified there, accept it."

And to someone else: "There is no way out; only a way forward." And to another: "I find as I grow older, life is more complex and puzzling than I had ever supposed. But my faith in God remains completely unshaken by the mental pain."

The wounded healer

A saviour?

In a sense, it is sad to see how nowhere in these letters is evident a personal relationship with Jesus Christ. The Saviour is cut apart as "Jesus of history" and "Christ of experience." Nowhere do we find the victory in Jesus or the overcoming power of the Holy Spirit. Therefore it is a depressing book, it stays in the realm of "natural help."

But yet it is important. Its significance is found in the title, *The Wounded Healer*. Phillips could be of help, because he was wounded himself; he could sympathize and understand.

Experience

Even though I am a sanguine, happy-go-lucky extrovert, my experience is similar. The book really rang true for me.

I well remember how, in my first congregation, I went to comfort a family whose child had died. I read an appropriate Scripture passage. The mother reacted violently: "Wait till you experience it yourself, just reading a text does not help at all."

These days I may read the same text in similar circumstances, but it is accepted; people know that that passage

helped me when I lost a child.

Having had the experience of bringing up five teenagers, I now like to work with teenagers and it seems I now know how to zero in on their wavelength. Having grandchildren of my own, I love all the small children in the congregation; I feel I can relate to them.

Studying is important, but the fine touch comes through experience. I owe a lot to my professors, but I feel I owe a lot more to the people in my congregations.

Since we believe in the Bible — without error — and accept its teachings wholeheartedly, how much more powerful we can be with it as our basis.

There is a mysterious secret in that title, *The Wounded Healer*.

It is the secret of salvation. Jesus Christ is our Healer, because He was wounded for our transgressions. Therefore, not just preaching, but also counselling, can only be effective if it is CHRIST-centred.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

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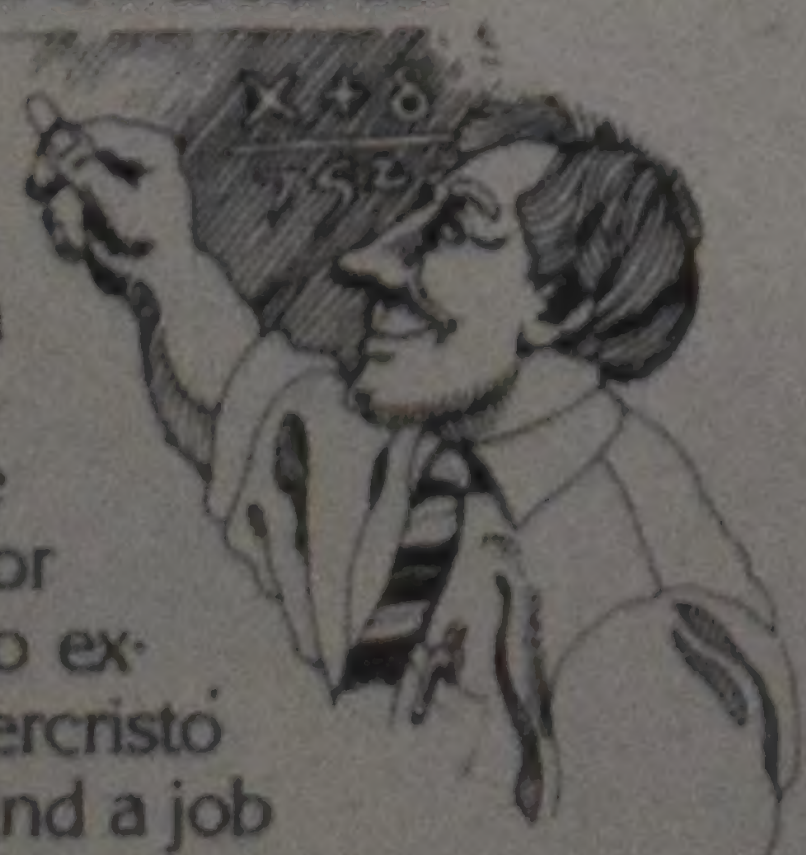


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Education

Henry de Jong, page editor

Past graduate studies

I ... never ... met ... a ... good ... teacher ... who ... wasn't ... still ... learning.

We've all been reminded of the retiring teacher who, it was said, taught one year, 40 times. We snicker and bury our stack of annual plans and goals a bit deeper in our file, lest someone discover it's year-to-year similarity.

There's no harm, clearly, in staying with a winning game plan, as long as you're undefeated. It's frightening, however, to be reminded that every year brings new rule changes in the game of learning.

How can we as educators, keep up with the new trend in learning? Is it necessary to keep up with it?

As one of our teachers said during Monday morning staff devotions: "I find myself teaching students all day and not learning new things myself. Covering the content of material as prescribed by the Department of Education is most time consuming and allows for little time to delve into other matters."

And yet as educators, we must feel and know what the current research in our educational field is all about.

A teacher must discover, sooner or later, that he or she ought to be a learning co-ordinator (catalyst), instead of an ever-verbalizing artesian well of knowledge.

Where do we fit in at our school? Are we growing professionally? May our motto be "He who would instil a love for learning in others, must love it himself." May we all become more aware of the value of learning, daily remembering that we ought to excel, "heartily, as to the Lord, and not unto men."

Sing a new song!

Under the direction of Mr. Gerhard Kruschke and accompanied by pianist Mr. Joachim Segger, The King's College Choir from Edmonton, Alberta, will tour British Columbia's lower mainland from March 22 to 27, 1986. The 40 voice choral group will kick off their annual spring tour with an enroute concert in Calgary, Alberta, on March 21, and then head west

to the Fraser Valley.

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Committee studies possible Reformed

Henry de Jong
TORONTO, Ont. — A Reformed university in North America has long been a dream of the Reformed Christians who were transplanted to its soil. Nothing has come of it yet, but the dream refuses to die.

About a year ago the question was raised again and, as a result, the presidents of a number of Reformed institutions of higher learning met last summer to discuss it.

These include Dordt College in Iowa, Trinity College in Illinois, Calvin College and Seminary in Michigan, King's College in Alberta, Redeemer College and the Institute for Christian Studies in Ontario.

They met again last fall, this time with discussion documents in hand. From these it appeared that everyone was interested, but that desire was mixed with a good measure of doubt. A subcommittee was set

up nevertheless. Members of this committee are Dr. Hulst, president of Dordt College, Dr. Van Haan, provost of Calvin College, Dr. Marshall, vice-principal of the Institute for Christian Studies, and Dr. Paten, academic dean of Redeemer College.

This committee, says Dr. Marshall, has all but finished its task of formulating a possible academic creed and proposing a structure for the

Extension program

Dr. Robert Duez has been appointed vice-president of Extension Education of Ontario Bible College and Ontario Theological Seminary.

The new position reflects the explosive growth in the College's extension education program, said Dr. McRae, President of the College and Seminary. In the last full academic year, more than 1,400 students enrolled in the school's evening courses at the Willowdale campus and 16 satellite centres.

The College has offered evening courses for years, but, in 1980, public response mushroomed, said McRae. More than 600 enrolled that year, compared to 275 in the previous year. In 1981, satellite classes were also offered in the Burlington-Hamilton area, and the enrolment reached 800. Since then, 10 new satellite centres have been added.

Duez sees a continuing demand among Christians for the extension education program which offers credit or diploma courses to those who aren't able to attend day classes.

In announcing Duez's appointment as the vice-president in charge of extension education, McRae expressed his thanks for the leadership which he had given to this phase of the College's program in the past and his gratitude that Duez

would be able now to devote more attention to that important part of the College's ministry, while he continues to teach in the College's Theology Department.

Duez says that his extension department is considering the introduction of videotaped courses for individual or group

study. Through such courses, pastors and other Christian workers could take advantage of Seminary and Bible College studies. In addition, he adds, he hopes that some videotaped courses could be developed for use by adult Bible classes and other groups in local churches.

What a teacher would never know if he did not grade papers

- A litre is a nest of young baby animals.
- The cuckoo does not lay its own eggs.
- A circle is a line which meets its other end without ending.
- The dodo is a bird that is nearly decent now.
- To remove air from a flask, fill the flask with water, tip the water out and put the cork in quick.
- It is a well known fact that a deceased body warps the mind.
- For dog bite: Put the dog away for several days. If he has not recovered, then kill it.
- Dew is formed on the leaves when the sun shines down on

- them and makes them perspire.
- A person should take a bath once in the summertime and not quite so often in the winter.
- Algebraic symbols are used when you do not know what you are talking about.
- The pistol of a flower is its only protection against insects.
- To collect fumes of sulphur: Hold a deacon over a flame in a test tube.
- To remove dust from eye: Pull the eye over the nose.
- For head colds: Use an agonizer to spray nose until it drops into your throat.

from Medicine Hat Christian School

Loan default rate remains low

The default rate on federal loans to students attending Dordt College, Iowa, is the lowest of any college in Iowa. Although the five per cent average default rate for Iowa colleges is already low compared to the national average of nine to 12 per cent, Dordt students have kept Dordt's rate at .7 per cent.

Students defaulting on paying their federal student loans is becoming a national concern. According to an article "Students Default on Loans" written by Iowa university student, Jill Van

Wyke, the Iowa College Aide Commission is beginning to take default cases to court.

The state schools of Iowa have a relatively low default rate ranging from 2.45 per cent to 3.97 per cent. Private schools fluctuate more widely. They range from Dordt's .7 per cent up to a high of 38 per cent.

from Dordt College "Voice"

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SECOND ANNUAL

CONVENTION

BURLINGTON HOLIDAY INN
Monday evening, March 3 and Tuesday, March 4, 1986

university

university. The creed, he said, is newly written but is not really new; nothing in it will be unfamiliar to those who know the creeds of other Reformed institutions.

To propose a structure for a Reformed university is a bit more difficult, says Marshall. Building a whole new university with its own campus would be prohibitively expensive. Another option would be to tie into the campus of an existing institution — Calvin College being the logical candidate here because of its resources.

But the committee has decided to focus on the idea of setting up a cooperative structure. Such a proposal has very real drawbacks. To offer a university program on a campus that stretches half way across the continent would require some careful planning. But Marshall feels that, with some innovative thinking, these problems are not insurmountable.

There was a question at first as to how broad a base such a university should have — whether evangelical and other colleges should be involved — but there seemed to be a general consensus that, to begin with at least, a fairly cohesive body would be needed to get it off the ground. For now, the Christian university remains a matter between Reformed friends.

The presidents of these institutions will gather again sometime this spring to discuss the report of the subcommittee. Dr. Marshall emphasized that the report is still very tentative, and that the whole thing may well fizzle out. But, whatever happens, the dream will go on.

The life of Georgie

Once upon a time, in Michigan there was a family of mice. A mother, a father and a little boy named Georgie. Mother was setting the table with delicious insects and some cheese between two crackers. Georgie said "Mommy, will you read me a story?" She said, "Alright, go get me the story of mice." So he did. Then she started, "There are many different kinds of

"Mommy." He said, "This is no good! I want a STORY!"

"Okay" she said, and got a STORY. Then she started to read. "Once upon a time there was a mommy, a daddy and six baby mice. The mommy was cooking supper with delicious carrots." "Mommy I'm getting hungry. Can we eat now?" Georgie said. Mommy said, "I guess so." It was time for supper. So there they ate and enjoyed their supper.

Krista VanderWal
from the Belleville District
Christian School Newsletter

SPEAKERS

ED VANDER KLOET

Executive Secretary of the Christian Labour Association of Canada (CLAC).

DR. THEODORE PLANTINGA

Professor of Philosophy, Redeemer Reformed Christian College, Hamilton.

JESSIE COOPER

Counsellor with Salem Christian Counseling Services, Hamilton.

DR. HARRY VAN BELLE

Professor of Psychology, Redeemer Reformed Christian College, Hamilton.

MONDAY EVENING



PAUL HENDERSON

Former hockey star and hero of the first Canada-USSR hockey series in 1972. Now associated with Campus Crusade for Christ and Christian Athletes in Action. Paul will challenge delegates to "live Christ in all of life."

TUESDAY BANQUET



BRIAN STILLER

Rev. Stiller is an ordained Pentecostal minister, Executive Director of the Evangelical Fellowship of Canada and Editor of Faith Alive. Back by popular request after an outstanding contribution to last year's Convention, Brian is rapidly gaining recognition as the spokesman for the evangelical Christian community in Canada.

WORKSHOP LEADER



GRAHAM TUCKER

Better known as the "Chaplain of Bay Street," Dr. Tucker is Executive Director of King-Bay Chaplaincy, an inner-city ministry to the business and professional community in downtown Toronto. Dr. Tucker is an ordained Anglican minister and co-founder of "Operation Bootstrap," a program for unemployed businesspeople, focussing on personal renewal counselling and job creation.

HOW TO REGISTER

In order to register for the convention, please contact the R.C.B.P.A. office as soon as possible at: 11 Eileen Street, Hamilton (Dundas), L9J 1H6 or telephone (416) 689-6463.

REGISTRATION FEE SCHEDULE

Monday Banquet (6 p.m. to 10 p.m.): members \$40; spouses \$20; students \$20.
Tuesday (8:30 a.m. to 5 p.m.): members \$80; spouses \$60; students \$10.
Tuesday Banquet (6 p.m. to 10 p.m.): members \$40; spouses \$20; students \$20.

FOR WHO?

The R.C.B.P.A., an organization of and for business people, business owners, administrators, professionals, executives and managers, has as its primary focus the addressing of the question: "How do we do our business Christianly?"

The R.C.B.P.A. and its annual convention will appeal particularly to those who own and/or operate their own business; are in partnership in business; administrators and managers whose responsibilities include supervision; executives and professionals (lawyers, doctors, engineers, accountants, etc.).

- business owners & partners —
- administrators —
- managers —
- business executives —
- professionals —
- students —

TOPICS

In addition to the inspirational addresses of Paul Henderson and Rev. Brian Stiller at the Monday and Tuesday evening banquets, the following topics will also be addressed:

Does the Bible Tell Us How to Conduct Our Business? Yes and No.
This Tuesday morning plenary session will be led by Ed Vander Kloet, Executive Secretary of the Christian Labour Association of Canada.

Do Businesspeople Know What They Are Doing? Yes and No.
Dr. Theodore Plantinga will present a philosophical defense (in layman's language) of "free enterprise" in this second plenary session on Tuesday morning.

Management and Stress.

Back by popular request, Dr. Harry Van Belle will conduct this very practical and worthwhile workshop on Tuesday afternoon.

Christianity in the Workplace.

Dr. Graham Tucker, Executive Director of the King-Bay Chaplaincy, formerly a professional engineer and now an ordained Anglican minister, will lead this workshop which will be of particular appeal to executives and senior managers and administrators.

How to Live with a Workaholic.

This very practical Tuesday afternoon workshop has been included particularly with delegate spouses in mind. It will be led by someone uniquely qualified—Jessie Cooper—wife, mother and a counsellor with Salem Christian Counselling Services.

Reflections on the MacDonald Commission Report.

Recently, after a series of cross-country consultations, the MacDonald Commission Report was released. It contains many startling recommendations which may lead to profound changes in the economic sphere in Canada. Ed Vander Kloet of the CLAC will provide workshop delegates with some analysis and reaction.

Taxation and the Small Business.

Particularly included for small businesses, this very practical workshop will provide information to delegates so that they can take advantage of all Revenue Canada tax deductions available to them and not pay any more tax than required. This workshop may be worth the price of the Convention alone.

HOTEL ACCOMMODATIONS

A special Convention rate has been negotiated with the Burlington Holiday Inn, telephone: (416) 639-4443.

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The Burlington Holiday Inn is centrally located, has lots of free parking and includes a "Holidome"—a complete indoor recreation centre with swimming pool, whirlpool and sauna.

Many delegates and spouses will arrive early for or stay after the Convention in order to make the Convention experience something of a holiday. Special Convention rates apply here as well.

Delegates **MUST** make their own hotel reservations **DIRECTLY** with the Burlington Holiday Inn and in order to obtain the special rate they **MUST** identify themselves as R.C.B.P.A. delegates. Limited space is reserved, so please call A.S.A.P.

ALTERNATIVE ACCOMMODATION

There are several other, less expensive, fine new motels (with fewer facilities) located near the Holiday Inn in Burlington.

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STUDENTS

Students who are presently enrolled in programs at post-secondary educational institutions and who intend to enter the business world or one of the professions are especially welcome at the convention. Attractive reduced rates are available to help make the convention affordable for all students.

SPECIAL FOR SPOUSES

Many businessowners and partners, professionals and executives, senior managers and administrators are accused of being "workaholics." It is true that people in the above categories often face unique challenges and responsibilities, resulting in additional personal and family tensions. Businesspeople often feel they are misunderstood, many times resulting in loneliness and isolation.

The spouses of such individuals are also affected by these dynamics. In recognition of this reality, the R.C.B.P.A. has included a special workshop for spouses of "workaholics" entitled:

How to Live with a Workaholic

The workshop will be conducted by Jessie Cooper—wife, mother and a counsellor with Salem Christian Counselling Services.

Delegates, take your spouse along and make the Convention a time of fellowship, renewal, recreation, fun, relaxation, reward and learning.

Feature

(Re)discovery of Calvin as source of ecumenical inspiration

The following article, written in Dutch by Lúsen Kooistra, was translated by Bert Witvoet. Mr. Kooistra's article appeared in the December 7, 1985, issue of *Friesch Dagblad*.

"It's remarkable how much interest in Calvin there is on the part of Roman Catholics. You can safely speak of a boom. Leadership in international Calvin research is no longer in the hands of Protestants but of Catholics."

Dr. W. Balke, Reformed Church historian from Den Ham [a village in the north of Holland], is of the opinion that this great interest in the Genevan theologian stems especially from the latter's views on ecumenicity. "One discovers that Calvin is not Calvinistic in the sense of knowing best or being divisive, but that, instead, he is a theologian, humanist and thinker with a passionate longing for the unity of the Church. In that sense Calvin is of present interest."

For centuries a caricature of Calvin has prevailed in Roman Catholic circles. Understandably, Calvin was one of the main actors in the conflict with that church. But even in the Protestant tradition the view of Calvin has not always been that accurate. In this connection, Dr. Balke talks of a neo-Calvinistic image of Calvin, as, for example, evidenced in Abraham Kuyper, who "used" Calvin for his own views; of a Barthian image of Calvin, in which Calvin becomes a "forerunner" of the Swiss twentieth-century theologian Karl Barth, or of the old liberal image which portrays Calvin as the tyrant from Geneva.

Dr. Balke: "Calvin's significance is much broader and deeper than what all these Calvin images want us to believe. He is, for example, an extremely gifted humanist thinker, who makes room for learning and culture. Therefore, it's no coincidence that, especially in Calvinistic countries, learning and culture were able to flourish."

Calvin's theological thought is also characterized by "modern" humanist thought. His radical return to the simplicity of the Gospel results among other things, in a "democratic" view of the church. Calvin gives full-fledged responsibility to the layperson in the church. Those

who have not been steeped in theology are also co-directors of the church. On this point, Calvin is more radical than Luther. With the German church reformer one can speak of an "intermediate structure." Luther still speaks of bishops; Calvin radically breaks through the Catholic

point. Calvin therefore, suffered immensely from the breach with the Catholic Church. More than once he witnessed to that. In the same way he suffered, for example, from quarrels with Lutherans."

Dr. Balke points to a declaration by Calvin in which this attitude is confirmed: "I am prepared to swim 10 oceans if I could only achieve one thing for the unity of the Church by



hierarchical concept of the "chair" as human (power) factor. This democratic view makes him very modern.

No heretic

Dr. Balke explains why Calvin, in line with his convictions, could never have been the "heretic hunter" that history books have wanted us to believe. In the first place, he says, a humanist of Calvin's stature would not want to demean himself that way. From the writings, namely letters, it becomes clear that Calvin nurtures a passionate love for the one Church of Christ. From out of this love he speaks, among other things, about the Roman Catholic Church and the Lutherans. "Times were not easy for the people of the new teaching, just think of all the stakes that were emitting smoke everywhere. But Calvin never yielded to polarization. The Gospel always remained the starting

doing that."

When Calvin talks about unity, he has in mind a real unity. No joining without organizational ties. That unity must be experienced by doing justice to the Gospel and to the administration of the sacraments.

Calvin gives room to the expression of unity. Circumstances of time and cultural influences can certainly help determine the form, he finds. He even goes so far as to say that, if it cannot be otherwise because of circumstances, Reformed people in Poland may have the office of bishop. He does expressly warn that the office of shepherd can easily deteriorate into the office of ruler. With Calvin, authority rests with the office, not with the bearer of the office.

The manner in which Calvin seeks the unity of the Church from out of the Gospel itself is, according to the judgment of

Dr. Balke, the well from which many contemporary theologians draw inspiration for ecumenicity. Calvin's vision offers possibilities to rise above the level of tradition, dogmatic prejudice and power relationships.

"Calvin's ecumenical concern is not superficial in the sense of searching only for points of agreements and thereby stepping over real differences, as is the case with many ecumenical movements. (The Lima Report of the World Council of Churches is an example of that.) Calvin proceeds immediately from out of the heart of the Gospel. In

“Wherever we find the Word of God surely preached and heard, and the sacraments administered according to the institution of Christ, there, it is not to be doubted, is a church of God.”

John Calvin, in *The Institutes*
Photo: Christian Classics

this way he does not avoid the critical question of where one's own church stands in the way of the Gospel, thereby blocking ecumenicity."

When that readiness is there, that togetherness in seeking the will of Christ, then real unity emerges.

European

In all likelihood, Calvin's European thinking becomes inspirational. Calvin continually involves his congregation of Geneva in the needs and problems of Christians throughout Europe. He even pleads for a diaconal program with a European scope. Dr. Balke points out that in his preaching about the needs of Christians far away and nearby, Calvin is very concrete. In that way he does not shun political declarations.

In addition to a growing interest in Calvin in the West, one may detect a remarkable appreciation for his work in Japan. Dr. Balke recites how many of Calvin's works are being translated into Japanese. "It appears that Calvin's clear, radical way of speaking appeals to Japanese Christians."

To call Calvin a fanatic is not fair, concludes Dr. Balke. And

if his followers, Calvinists, are fanatic, then Calvin cannot be considered their inspiration. The fanaticism of Calvinists, which has led to many schisms, is, according to Dr. Balke, much more the fruit of nineteenth-century liberalism.

"Before the nineteenth century there was no talk at all of a splinter mentality. I think the liberalism of the nineteenth century has more to do with ecclesiastical plurality in Protestantism than Calvin."

Confessions

An honest study of Calvin also produces results for the churches within the Calvinistic tradition. Take, for example, the functioning of the confessions. For Calvin, undersigning a confessional document, saying that you are in accord with it, is always an ecumenical deed. A sign of agreement. In the Reformed [Gereformeerde] tradition undersigning a confession functions much more as a sign of reliability, something one has to satisfy. "That goes against the spirit of Calvin. The practice in Reformed churches to ask officebearers to undersign the confessions is, therefore, not in line with Calvin. Because in that way those documents begin to function as 'law'."

Church historian Balke is happy about the increased interest in the historical figure of Calvin. In his judgment, there are more figures from the early time of the Reformation that fully deserve attention. He mentions Marix from St. Aldegonde, Guido deBres, Junius and Taffin.

One problem with the study of these "colourful and original" figures is the accessibility of their work. Dr. Balke, together with Christian Reformed [Christelijk Gereformeerde] Dr. W. van 't Spijker, has initiated the republication of sources and archives on microfilm. Some months ago, as fruit of this effort, the old Reformed archive was presented on microfiche to the executive of the Reformed Synod.

"I am convinced that greater accessibility to such sources is of great importance. Through that we learn to know our history better; realize more where we have come from. That helps to determine the right direction for now and for the future."

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Hope amidst hopelessness

Judgment criterion: not Jesus, but His brothers and sisters

Derk Pierik

Hope is at the heart of the Christian faith. We believe that God upholds the world He has made, and that in Jesus Christ He has made all things new. Yet life at the end of the twentieth century does not exactly inspire hope. Not only do we face an ever deepening spiritual crisis, but poverty, starvation, pollution, nuclear arms, terrorism and many other horrors threaten human life on our planet as never before. How should Christians respond?

Life after the Fall

The Bible points to human sin as the root cause of all brokenness. Genesis 1 and 2 record the goodness of God's creation, but Genesis 3 already tells about the curse that lies over the world because of human sin. And Genesis 4 describes the first murder. The author of Genesis seems to say that this first violent act of human history symbolizes what may be expected of the human race after the Fall.

Human life falls apart when it disregards God's laws. Broken human relations, poverty, sickness, scarcity, hunger, cruelty, exploitation of the weak, war, even famine and natural calamities are traced back to the root of human rebellion against God.

The painful truth is that the Bible records mostly the sins and breakdown of the life of God's own people! We fool ourselves if we think rebellion against God is found among pagans only.

Living in the hope of the Kingdom

The Christian foundation for hope is that God started His work of renewal of the world the day after the Fall. And the Bible tells us without hesitation that the deliverance of the creation was completed by the life, death and resurrection of Jesus Christ. With Jesus the renewing presence of the Kingdom of God has come among us.

When Jesus tells us that we are the salt of the earth and the light of the world, He means that in us also, in our very persons the Kingdom is here, because of our union with Him. It is present in us and through us when we eat, drink, worship, work, sleep, have fun, speak, keep silent or do anything else.

... If we abide in Christ, that is, The doors of the Kingdom of God open only to those who hear the Word of Jesus Christ and abide in it. And within the Kingdom of God *faith, obedience and love* are the marks of true citizenship. That gives us one important clue to the deepest need of our contemporary world; it is repentance. Simplistic as it may sound, the Bible's solution to



Photo: UNESCO

global problems is repentance into the Kingdom of God, the world's repentance, but also ours.

Call to repentance

To repent is to change your mind to conform to the mind of Jesus Christ, and to change your behaviour accordingly. In that sense the whole world needs to repent. But since I am concerned about our Christian calling in today's world I will focus on the need for repentance, faith and obedience in *our* own lives.

Personal repentance remains a continuing necessity in the lives of us Christians. Our own hearts are sinful enough to want to deny personal responsibility for the big problems of the world. Finding other persons or institutions big enough and evil enough to blame for those problems may even make us feel better.

But does it make sense to blame the Presidents of the United States and of the Soviet Union all by themselves for the nuclear arms race, the Prime Minister of Canada for our unemployment, liberal churches for the erosion of morality, the feminists for abortion, big industry for pollution, big labour for western materialism, the multinational corporations for the exploitation of the third world, military regimes for economic and military oppression in underdeveloped nations, as though these things have nothing to do with us? Are



Photo: Beyond Sorrow, by Herb and Mary Montgomery

"The Lord actually teaches us that we who claim to love Him will be judged not by how we treated Him, but by how we treated the human beings who represent Him."

we really innocent of the violation of human rights in El Salvador and of the starvation of children in Ethiopia?

Individual responsibility

Christians may not simplistically excuse themselves of the sins of their nations. Dietrich Bonhoeffer, who paid with his life for opposing the Nazi regime, once said that in order for Hitler to succeed in his ugly cause there had to be millions of "stupid" people to actively or passively lend him the power to do it. And among those millions were legions of silent and condoning Christians.

As it is, we can hardly escape the conclusion that unitedly we Christians are as much a part of the world's problems as we are of their possible solution. Complex as global problems are, partially at least they represent the accumulated greed, selfishness, hostility, aggression and lovelessness of us all.

It is true, of course, that our world is full of ugly villains and of institutions that deliberately or by criminal default victimize millions of people. And we should loudly condemn their atrocities, rise up against them and insist that justice be done to requite their evil deeds.

But Jesus Christ teaches us that we should always judge ourselves before and while we judge others. If we are sincere about wanting a more loving and caring world, Jesus teaches us, the place to begin is in our own lives. Not only that, our lives are meant to witness to the justice, generosity and love of the Kingdom of God. If anything, the world desperately needs a no-nonsense re-examination of our own Christian lives and our renewed submission to life as Jesus Christ taught it.

Self-examination

So at this time I will venture into an all too brief critical look

Continued on page 12...

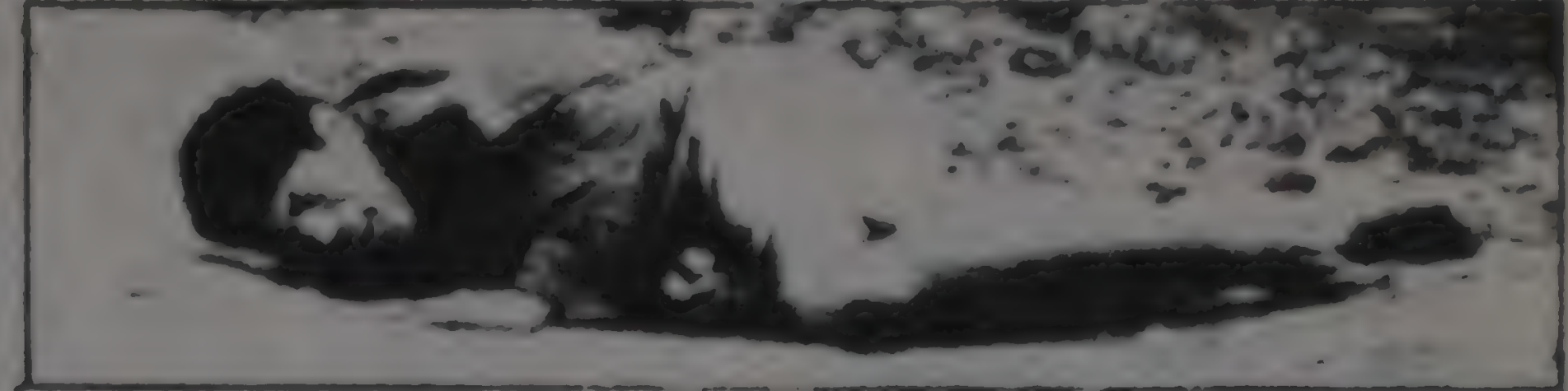


Photo: UNESCO



Photo: What is Love by C. Wynanda

Some practical pointers

A few practical observations may help shape all that I have said into strategy for Christian living at the end of the twentieth century:

1. In a sense I have only restated how we Christians should always live and should always have lived. Though the problems of the twentieth century confront us with totally new challenges, *new commitment to old strategies is needed as much as new strategies.*
2. If my call to repentance is on target, then *any change we hope to effect will require concrete acts of personal repentance on our part.* And since our private actions always in some small way affect public weal or woe, it is urgent that in our private living patterns we earnestly seek the good of all. Jesus' "salt" and "light" teaching in the Sermon on the Mount emphasizes that through His presence in us our personal actions are intended to be a life-restoring influence in all the world around us.
3. Despite everything I have said about our global responsibilities, *we must not make the mistake of trying to carry all the world's problems* all on our own little shoulders. If there are 4 billion of us on the face of the earth, then in all fairness each of us bears responsibility for only one four-billionth part of the needs of the world, some a little more, some a little less.
4. In addition to emphasizing personal responsibility *we must stress institutional and structural responsibility.* Our personal good or bad behaviour patterns become imbedded in the cooperative systems we devise. Governments, labour unions, business associations, law courts, educational institutions, etc., need to be "turned around" also by the Word and power of Jesus Christ.
5. Where do you start as an individual? If until now we have lived consciously to serve Christ, then we have all started long ago. But as we learn more about Jesus Christ and about the world we live in, new opportunities for helping our ailing world emerge. *We should choose one new area or one issue,* be it ever so small, that is of special interest or concern to us, and designate that as the area in which we will work for change.

A second, very important, step is becoming informed, so that we may know well both the problem as well as its solution.

Thirdly, with the information we have gained we need to act. Too many Christians do nothing because there seems to be so little we can do. But precisely because we believe that the Kingdom of God is already among us we have reason to believe that our actions will be effective. Besides, not whether we succeed in what we set out to do is what counts with God, but whether we have been obedient in trying.

6. I have not mentioned anything about our missionary task. But in the same way that Jesus calls us to follow Him, so He commands us to always *live and work in the hope of making others follow Him.* Jesus actually tells us to "make disciples of all nations." The Kingdom of God is here, all humans are expected to become its law-abiding citizens.

D.P.

Feature

Hope amidst hopelessness

... continued from page 11.
at ourselves. Judging by the phenomenal rise in the standard of living in our immigrant community we have done very well economically. The Lord has blessed us richly. But along with our surrounding culture we too have become polluted by the sinful pre-occupation of measuring success in terms of economic bigger, better and more.

On the average we spend much more time and energy cashing in on the fat of the land and raising our standard of living than we do seeking the wellbeing of other citizens of our world. Comparatively few among us have shown an inclination for challenging the spiritual direction of our country, let alone of the world, in the name of Jesus Christ. If we are serious about wanting to let our light shine in our world we need to have a hard look at that reality.

In general our Reformed community has been self-centred and introvert. Especially many of our early efforts in united Christian action were motivated by our concern to have Canadian society make room for our different ways of seeing and doing things. I can think of only a few instances when we rallied to causes that did not directly benefit us but mattered greatly to other people.

A hard look at our church and at our community's agendas will quickly demonstrate that: a. we often major in minors rather than confront the troubling issues of our contemporary world in the name of Jesus Christ; b. we spend most of our energy and resources on internal issues and needs, matters that concern only *our* church, *our* community, and *our*-selves and c. like the evangelical world around us we increasingly reduce Christian living to a private, personal walk with

God, seemingly unrelated to the world and to people around us.

The Bible and us

If I am on target in saying these things about us, then we are forced to conclude that we Christians ourselves may have become dull of hearing the biblical message of Jesus Christ crucified and risen for a lost world.

The irony is shocking; while we fight among ourselves about being faithful to Scripture in connection with such mini-issues as women in office, dancing, liturgical questions, or matters relating to Church Order, we come dangerously close to collectively silencing the basic message of the Bible, repentance towards new obedience, translated into love of God and neighbour. The world needs our repentance as much as its own.

Discipleship

Repentance is of course not the end of the Christian life; it is only the beginning. It opens the door into the Kingdom of God. In the final analysis we are not called to a life of repentance, but to a life of faith and discipleship.

To quickly get to the meaning of discipleship, consider two parables, the parable of the talents and the parable of the last judgment, both found in Matthew 25. The parable of the talents is about a rich landowner who goes on a journey leaving his "property" in the hands of his servants. He distributes the responsibility for his property according to the abilities and skills of each servant. His property must have consisted of land, crops, cattle, agricultural equipment and buildings, hordes of servants and bank accounts. All of that is symbolically represented by "talents" entrusted to each servant, to one five, to one two, and to

another one.

When the master returns, each servant is called to give account of how he or she has looked after the property assigned to his or her care. The two who received five and two talents each are praised because they have doubled their master's equity. The servant with the one talent is rebuked because he really was more concerned about his own skin than about the welfare of his master's property.

To understand and apply the parable to ourselves we must answer two questions: a. What are talents? and b. How do we use talents in a way that is profitable to the Lord? Let me simply tell you what I think the answer is to each question. Talents are not only those things we also call *gifts*, like, for instance a gift of music or a gift of leadership.

In my opinion the word talent stands for everything the Lord has entrusted to us, including our money, our time, our possessions, our skills, our professions, our jobs, the homes we live in, the clothing we wear, the cars we drive, even the children entrusted to our care.

And with all those things we are to work in a way that profits the Lord. The trouble is that all of us are constantly tempted to be concerned only about making a profit for ourselves. That's really the nature of sin, using the Lord's property for your own profit only. Not that the Lord does not want us to profit! The point of the parable is that the only way to truly profit from the Lord's property is to use all of it for His profit.

And how do you do that? For the answer to that question I call your attention to the next parable found in Matthew 25. It's a parable about the last judgment. Jesus is the Judge, the people of all the nations are separated right and left as sheep and goats. The one side is complimented for its service to the Lord and promoted into the fulness of the Kingdom of God. The other side is rebuked for its failure to serve the Lord, and they are cast out.

And on what basis are they judged? You know it, on the basis of what they did for the Lord's lowest, most insignificant, brothers and sisters. "Whatever you have done to the least of these my brothers," says Jesus, "that you have done to me." (Even if Jesus has in mind only poor and suffering Christians, as some suggest, the implications are enormous.)

The point here is not that Jesus teaches us to be concerned only about the suffering people of the earth. Surely we must love both rich and poor, both strong and weak. The point of Jesus'



Photo: H. Houtman by C. Wynanda

"... we Christians ourselves may have become dull of hearing the biblical message of Jesus Christ crucified and risen for a lost world."

emphasis on the needy people of the world seems to be that loving them is the most difficult for us.

To love those — also internationally — who can return the favour always comes easier to us than to love those who have nothing to offer in return, often not even their gratitude. On the other hand, if we are able to love the unlovable, caring for the lovable will come of itself.

Let's translate all this into twentieth century application. One crucial question the Lord will ask us on the day of judgment is how well we used His property, including all that we are and all that we possess, to minister to our needy neighbour, both near and far away. That question carries great urgency for us affluent North American Christians. The "surprising" point of this parable is that the Lord actually teaches us that we who claim to love Him will be judged not by how we treated Him, but by how we treated the human beings who represent Him.

The commandment to love is of course given not only to us as individuals but also to us as communities, to us as Church and to us as the people of Canada and of wealthy North America. In an important sense nations and institutions are called to loving obedience as much as individuals.

This all-inclusive call to love our neighbour is a call to liberty, not a call to stifling oppression. "He who loses his life for my sake," says Jesus, "he it is who finds it." Those who use God's world obediently and who recognize and love Jesus Christ in their needy neighbours, rich or poor, enter into the joy of their Master, here and now and in the future. There is no other joy, no matter how many counterfeit joys our self-seeking culture may offer us.

Conclusion

In conclusion let me summarize. Christian hope is founded on the faith that God, the sovereign Creator of the world, has in Jesus Christ reconciled the world to Himself. The world has been redeemed, the Kingdom of God is here. On that rests our reason for confidence in facing the future.

What I have said is that the fundamental problem we face today is as old as the history of humanity since the Fall; it is the problem of human alienation from God. The solution also is that old. It is the ancient biblical call to reconciliation with God. Spelled out in practical terms that is a call to love, love of God and love of neighbour. And that call is always at once a call to repentance. At heart my speech is a call to repentance, the world's and ours.

Of Jesus we know that He came to live and to die for all the world, even for those who crucified Him. His commandment to us is very simple: "Come, follow me." If there is a strategy for living in the twentieth century it is still that. The challenge for us Christians in this age is how, individually and collectively, we shall live as much as humanly possible for the benefit of the billions of others in our world, particularly for those much less fortunate than we. The guarantee of our success lies not in us, but in the Kingdom of God which is already in the world. To love is the only thing we are called to do. Love is the way of the Kingdom of God.

Derk Pierik is Campus Minister at the University of Toronto for the Christian Reformed Church of North America. This article has been condensed from his speech given for the 1983 ICS (Institute for Christian Studies) Discovery Lectures.

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Family

Respect is a two-way street in parenting

Joyce Geleynse

Last week the author pointed out how society places too great an emphasis on beauty and brains. Parents have the responsibility to fortify their children against false standards by respecting their children and spending time with them. This week the author concludes her article.

Parents should also teach their children not to constantly criticize themselves. Of course there is nothing wrong with some honest self-appraisal which reveals to them their faults and shortcomings; but a child should not be allowed to constantly berate himself or to harp on all the things he cannot do.

Excelling somewhere

Parents can also help their children by teaching them to compensate. Inferiority feelings can crush a child or it can spur him on to enormous effort in order to be successful in something. Johnny may feel depressed and inadequate because he is small and his face is covered with acne. To make things worse, he's not the brightest in school and only average in sports. Yet he can overcome his inadequacy by being given the opportunity to develop one or more skills to the point of excellence.

Perhaps his parents can provide him with a musical instrument and lessons, or have him learn woodworking or photography or pottery or animal husbandry. There are countless areas in which a child can be persuaded to develop an interest and ability. It is the parents' responsibility to carefully assess the child's areas of strength and to insist that he work at a certain skill until he has mastered it.

It might seem like a hard thing to do at the time but since most young children lack self-discipline they must be pushed along to do what is best for them. "Don't let inertia keep you from teaching something emotionally useful to your 'offspring!'" says Dr. Dobson. "Does this form of coercion impinge upon the freedom of the child to choose for himself? Perhaps, but so does making him eat properly, keep himself clean, and go to bed at a reasonable hour."

Much as we may dislike the standards for worthiness which are set by our society, parents must help their children to do

cannot respect his parents from whom he never received any discipline, will also find it very difficult to respect their religion, their morals and their values.



Photo: Beyond Sorrows, by Herb and Mary Montgomery

the best they can to fit into the established framework. If Susie has crooked teeth, her parents should have them straightened if possible. If Mary is struggling to make the grade at school, she must be given help. Parents must do all they can to meet their children's needs for feeling good about themselves.

Respect in return

Another important aspect of the parent-child relationship is discipline, administered always within a framework of love. "We parents have two main responsibilities," says Bernhardt. "One is to wholeheartedly accept our children so that they feel wanted, loved and secure in their world. The other is to guide and direct their learning."

We must remember that the parent-child relationship is the first important relationship that a child experiences and will have a great effect on how he will handle future relationships. Respect for the parents must be taught right from the start. This is quite impossible if Mom and Dad give in to every whim. A child quickly realizes when he has his parents around his little finger and this causes him to lose all respect for them, if ever he had any at all. A teenager who

It is never too early to teach a child respect. As tiny toddlers already, children defy and challenge the authority of their parents. "If you can't make a five year old pick up his toys, it is unlikely that you will exercise any impressive degree of control during his adolescence, the most defiant time of life," states Dobson in his book *Dare to Discipline*.

Discipline plus ...

Discipline must be administered in a reasonable and consistent manner. "Children need to feel that we are with them and for them, that we are their friends as well as their parents and teachers. At the same time they must have the direction and regulation that give them a feeling of knowing where they stand, what they can do, and what is out of bounds," says Bernhardt.

One common mistake made by parents is to expect too much too soon. There should not be rules that are almost impossible for a child to abide by. Parents should decide what is important and must be enforced, and then let the less essential things go.

Disciplining a child is also an excellent time to communicate. After the emotions have settled down, the parent can take the time to explain that he still loves the child very much, but that he did not like the child's delinquent behaviour. He can explain to the child why he suffered the unpleasant consequences, and how he should be careful not to make that mistake again. A child should not be punished for errors committed accidentally, such as spilling his milk or wetting the bed.

Difficult as it may be, effective parenting involves

enforcing requirements and restrictions without arousing resentment and antagonism in the child. There must be mutual trust and confidence between parent and child. A parent should never deliberately deceive a child in order to get him to conform. He must keep his promises and answer questions truthfully. It is also important that the parent shows trust and confidence in the child. When he knows his parents have faith in him he will be more ready to live up to that faith.

A place to belong

The home is the most powerful agency for building character. There is no substitute for a secure home. A child's character is the direct product of the way his parents have treated him; that is the way in which he will treat others.

What a massive responsibility we as parents have! It is obvious that we cannot in our own strength raise our children as we should. We must pray daily for wisdom, insight, patience and love. And when God answers those prayers and helps us to build a Christian home, then we are building one of the most beautiful and effective tools to be used in the building of God's Kingdom!

When we tell our children the good news of Jesus, we are telling them about someone who loves them enough to have given His life for them. When a child knows and believes that, he has found his greatest source of worthiness.

Joyce Geleynse is well-known as a singer and has made two records. She is currently living in Winchester, Ontario with her husband and five children. She is spending quite a bit of time painting.

Cinema Summaries

Marian Van Til

The Color Purple

Rated Parental Guidance

Stars Danny Glover, Adolph Caesar, Margaret Avery, Rae Dawn Chong, Whoopi Goldberg
Directed by Steven Spielberg

How often do you smell the flowers, delight in the gracious playfulness of a cat, bask in the warmth of a good relationship, or simply enjoy the colour purple?

Though we may not take time often to enjoy created things as God intended, we know what it's like to feel those pleasures. Celie, the central character in *The Color Purple* didn't. She *couldn't* know because of the dragging years of abuse — sexual, physical, mental — she suffered from all the men she had known.

Celie is a character created by novelist Alice Walker in her book from which the film takes its title. But Celie is also very real. She is countless black women who lived in the American South in the first decades of this century. It never occurs to her that her stepfather's incestuous acts and her common law husband's reprehensible intimidation are undeserved — that she is still, in essence, in slavery.

That is, it doesn't occur to her until she has spent long years observing other black women who have quit thinking of themselves as little better than animals.

In the meantime, her life is hellish. There are only two flickers of light. One is the memory of her sister, Nettie. (Celie's husband, enraged by Nettie's refusal of his advances, vows the girls will never hear from each other again, sends Nettie away, and hides her letters when they arrive.) The other is the lessons Celie learns from a blues singer — ironically, her husband's mistress — about loving, being loved, and loving oneself. (The lesbian relationship implied between Celie and the singer is portrayed as the understandable result of the lifelong molestation Celie has been subjected to by men: the only genuine affection ever shown her comes from a woman, and she responds to it in a way that even she doesn't understand.)

Lesser characters in the film go through their own odysseys of growth. In the end, Celie and they are finally able to enjoy themselves and the things around them: the wind in the wheat, a laugh together, or the vibrancy of the colour purple.

The Color Purple is a valuable film not only because it opens windows to the recent past in Black America, but because its characters' struggles open windows to human nature. Though it has no Christian answers, it has the courage to raise questions about our identities and relationships as men and women together that Christians too must consider. (It is not the anti-male film that its plot might suggest.)

Director Spielberg, known for such children's fantasies as *E.T.*, does a generally satisfying job of translating Walker's powerful novel to the screen. Exceptions are his overuse of music (and use of the wrong kind of music), and his tendency to too easily romanticize the upbeat parts of the story.

Recommended.



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Births	Anniversaries			
BATTERINK: "Children are a gift of the Lord." (Ps. 127:3) With thankfulness to the Lord, Hank and Cheryl Batterink announce the safe arrival of their son CALVIN HENRY , born January 13, 1986, weighing 6 lb. 4 oz. Proud grandparents are Mr. and Mrs. Lefert Batterink of Wyoming, Ont., and Mr. and Mrs. Roland Van Zuiden of Morrison, Illinois. Address: R.R.#3, Wyoming, ON N0N 1T0	1951 March 20 1986 "And you will be a blessing." (Gen. 12:2b) With much joy and thanksgiving to the Lord for His goodness, we announce the 35th wedding anniversary, D.V., of our parents and grandparents, JOHN and MARGARET BANDSTRA (nee Mulder) We praise the Lord for His faithfulness and blessings upon you. May God continue to bless you and make you a blessing to others. Congratulations and love from your children and grandchildren: John & Bev Bandstra; John Ryan, Aaron, Irene, Colin — Delta, B.C. Teena & Ross Nicolai; David, Rachel, Derek, Jolene — Telkwa, B.C. Ann & Gary teRaa; Clayton — Smithers, B.C. Dorothy & Alan Koopmans; Travis, Kara — Telkwa, B.C. Sid & Sharon Bandstra — Smithers, B.C. Glenda & Bob Posthuma — Smithers, B.C. Irene & Dan Schat — Smithers, B.C. Christina & Tim Binnema (boyfriend) — Smithers, B.C. Home address: P.O. Box 2299, Smithers, B.C. V0J 2N0	Bergum Hamilton 1956 February 13 1986 JOB and DIET ROUKEMA (nee Kroeze) We give thanks to God for the happy occasion of our parents 30th wedding anniversary. With love and best wishes from your children and grandchildren: Ruby — Hamilton Nienke & Len; Marie, Jennifer, Joshua — Essex Ray & Jeanneke — London Henry & Janet — London Cliff — Hamilton Trish — Hamilton Heather — Hamilton Home address: 304 Stone Church Road West, Hamilton, ON L9B 1A4	Berghuizen Drayton 1951 February 18 1986 "For lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of singing has come." (Song of Sol. 2:11 & 12) HANK and ALY REINDERS (nee Fluit) With thankfulness to God we rejoice with our parents and grandparents in their 35th wedding anniversary. It is our prayer that the Lord will continue to bless them and keep them in the years to come. Jean & George Wolting; Cheryl, Alisa, Jared — Guelph Rose Reinders — Guelph Fred & Carol Reinders — Elora Gerald & Therese Reinders — Wasaga Beach Frances & Robert Duiker — Caledonia Ronald & Marion Reinders — Kitchener Marilyn Reinders — Moorefield Joy Reinders — Guelph Home address: Main St., Box 144, Drayton, ON N0G 1P0	
Anniversaries	Obituaries			
1951 February 9 1986 "Praise the Lord, O my soul; all my inmost being, praise His holy Name. Praise the Lord, O my soul, and forget not all His benefits." (Psalm 103:1,2) In gratitude to our Lord we wish to announce the 35th wedding anniversary of our dear parents and grandparents, RALPH and JANE BALLAST (nee Welleweerd) With love and congratulations from: Paul & Clara Buma; Michael, Alisa, John & Vivian Vanderhoek; Timothy, Sandra Martin & Sylvia Steenstra; Joel, Dana John Ballast & Rosanne Thuss Home address: R.R.#1, Denfield, ON N0M 1P0	The Lord called home on Sunday, January 12, 1986, our loving husband, father and grandfather, BERT ESSELINK at the age of 76 years. "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God." (Romans 5:1 & 2) Beloved husband of: Ada Esselink (nee Ruiter). His children: Harry & Marjorie Esselink; William, Gregory — Abbotsford, B.C. Angeline — Smithers, B.C. Loraine — Vancouver, B.C. #105-2279 McCallum Rd., Abbotsford, B.C. V2S 6J1	On January 20, 1986, the Lord added to His crown, a jewel, PETER WILLIAM HUIZINGA at the age of seven years. Peter was the son of George and Pat (nee Vanderlugt) and a brother to Wayne, Richard and Andrew. Lovingly remembered by his grandparents, uncles, aunts and cousins. Mr. & Mrs. M. VanWaveren — Zeist, The Netherlands John & Mary Karsten and family — Coaldale, Alta. Tom & Wilma Bergstra and family — Sarnia, Ont. Jane Vanderlugt — Lethbridge, Alta. Murray & Helen Lobert and family — Edmonton, Alta. He shall gather the gems for His kingdom All the pure ones, all the bright ones His loved and His own. Like the stars of the morning His bright crown adorning They shall shine in their beauty Bright gems for His crown. Little children who love their Redeemer Are the jewels, precious jewels His loved and His own. Home address: R.R.#1, Annan, ON N0H 1B0	Obituaries On January 20, 1986, the Lord added to His crown, a jewel, PETER WILLIAM HUIZINGA at the age of seven years. Peter was the son of George and Pat (nee Vanderlugt) and a brother to Wayne, Richard and Andrew. Lovingly remembered by his grandparents, uncles, aunts and cousins. Mr. & Mrs. M. VanWaveren — Zeist, The Netherlands John & Mary Karsten and family — Coaldale, Alta. Tom & Wilma Bergstra and family — Sarnia, Ont. Jane Vanderlugt — Lethbridge, Alta. Murray & Helen Lobert and family — Edmonton, Alta. He shall gather the gems for His kingdom All the pure ones, all the bright ones His loved and His own. Like the stars of the morning His bright crown adorning They shall shine in their beauty Bright gems for His crown. Little children who love their Redeemer Are the jewels, precious jewels His loved and His own. Home address: R.R.#1, Annan, ON N0H 1B0	Obituaries On January 20, 1986, the Lord added to His crown, a jewel, PETER WILLIAM HUIZINGA at the age of seven years. Peter was the son of George and Pat (nee Vanderlugt) and a brother to Wayne, Richard and Andrew. Lovingly remembered by his grandparents, uncles, aunts and cousins. Mr. & Mrs. M. VanWaveren — Zeist, The Netherlands John & Mary Karsten and family — Coaldale, Alta. Tom & Wilma Bergstra and family — Sarnia, Ont. Jane Vanderlugt — Lethbridge, Alta. Murray & Helen Lobert and family — Edmonton, Alta. He shall gather the gems for His kingdom All the pure ones, all the bright ones His loved and His own. Like the stars of the morning His bright crown adorning They shall shine in their beauty Bright gems for His crown. Little children who love their Redeemer Are the jewels, precious jewels His loved and His own. Home address: R.R.#1, Annan, ON N0H 1B0
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Personals	Help Wanted	Help Wanted	Help Wanted	Help Wanted
<p>Christian bachelor, 40, 5' 7", young looking, would like to correspond with or meet a slim Christian lady, 25-40 years old. Child(ren) welcome. Preferably in Ontario. Reply to Box #2411, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3.</p> <p>Het consulaat-generaal zou gaarne in contact willen komen met de navolgende personen: VAN DOLDER, A.J., geboren 13 mei 1920, laatst bekende adres in Nederland: Noordwykstraat 29, 2596 VE 's Gravenhage, naar Canada vertrokken op 31 juli 1953. EVERS-BLOKZIJL, Mevr. A., geboren op 9 februari 1933. BLOKZIJL, Mevr. C., geboren op 30 maart 1935 en BLOKZIJL, Mevr. G., geboren op 1 juli 1930. HARTGRING, Franciscus Bernardus Hendricus, geboren 9 maart 1959 te Voorburg, laatst bekende adres in Nederland: Pascalstraat 29 te Apeldoorn, naar Canada vertrokken op 4 februari 1983 met als mogelijke bestemming Montreal. HEIMENBERG, Albert, geboren op 16 juni 1929 te Amsterdam, laatst bekende adres in Nederland: Prins Bernhardlaan 4, Baarn, vertrokken op 27 december 1977 naar Nigeria, adres aldaar: 14 Aina Elekostreet/ Onigbongo Maryland-Lagos, vandaar uit vertrokken naar Canada. HOFFBERG, Harry, laatst bekende adres in mei 1945: Veldpostadres: B 21078-G, nr. 7th Medm. Battery, 5th Cdn. Medm. Regiment R.C.A. Cdn. Army Overseas. JORRITSMA, Johan, geboren 19 juli 1921 te Wymbritseradeel, laatst bekende adres in Nederland: 6e Vegelindwarsstraat 8 te Leeuwarden, naar Canada vertrokken op 19 november 1953. KLOOSTERMAN, Harmen, geboren op 12 juni 1921 te Garijp, laatst bekende adres in Nederland: Brouwerstraat A677 te Joure, naar Canada vertrokken in 1954. LAVOY, Johanna Margaretha, geboren 12 mei 1921 te Vlissingen, laatst bekende adres in Nederland: Asterstraat 33A te Rotterdam, naar Canada vertrokken op 4 juni 1952. VAN LEEUWEN, Hubertina Theresia Catharina, geboren 3 april 1926 te Wateringen, laatst bekende wnpis. in Nederland: Bloemendaal, naar Canada vertrokken op 26 november 1958. ROSENDAAL, Johannes, geboren 29 april 1945 te Rotterdam, laatst bekende woonplaats in Nederland: Barendrecht, naar Canada vertrokken op 12 oktober 1979, laatst bekende adres alhier: 27 Reeves Road, Brampton, Ont. Consulaat Generaal der Nederlanden 1 Dundas Street W., Suite 2106 Box Nr. 2 Toronto, ON M5G 1Z3 Phone: (416) 596-2520</p>	<p align="center">Class A mechanic wanted or fourth or fifth year apprentice.</p> <p align="center">Replies held in strict confidence.</p> <p align="center"><i>Please reply to:</i></p> <p align="center">ATW Automotive Services 733 Park Ave., West, Chatham, Ont. Phone: (519) 354-6978</p> <hr/> <p>Single person wanted on a dairy farm starting April 1, 1986. Non-smoker preferred. Room and board available. Write to Henry Evers, R.R.#3, Wellandport, ON L0R 2J0 or phone: (416) 774-7034.</p> <hr/> <p>Live-in housekeeper to work in farm-home for father and two sons, age seven and 11. Contact Henry Eisses, R.R.#1, Debert, Nova Scotia B0M 1G0. Phone: (902) 662-3323.</p>	<p align="center">Required: married man, experienced and responsible, for dairy and general farm work. Close to Chr. Ref. Church and Chr. School. Contact George Janssen, R.R.#1, Brownsville, ON N0L 1C0; 519-877-2962.</p>	<p align="center">Witten Home Improvements Inc. One of the largest aluminum siding companies in the Hamilton area requires qualified, siding installers, roofers and salesmen Top rates paid. Health plan and work all year-round. Please write or call collect: Witten Home Improvements 143 Hester St., Unit 5, Hamilton, ON L9A 2N9; (416) 387-1590</p>	<p align="center">"House Parents" wanted</p> <p>A husband and wife team of reformed persuasion is wanted to host and extend a Christian welcome to seafarers from around the world in the newly opened seafarers centre in the port of Montreal. Working hours 3 - 11 pm starting March 3, 1986. Duties include: — transportation of seafarers — assistance with overseas telephone calls — maintenance of seafarers centre Contact before February 26. The Ministry to Seafarers, c/o Rev. H. Uittenbosch (514) 844-1476 or (514) 684-0345</p>
	<p align="center">Real Estate</p> <p align="center">Cage Layers 65,000 production, barns fully automatic, in excellent condition. Large home recently remodelled, financing available. 49,000 production. Large cash crop acreage with lakefront. All buildings in very good condition. Ideal family operation. Priced reasonable. 28,000 production plus pullet quota. Good buildings and home. 8,000 production. Nearly new three bedroom bi-level, brick home. Barn in very good condition. Small acreage. Priced to sell. 7,600 production. 24 acres cash crop land. Cages nearly new. Older farmhouse. 6,200 production. 10 acres fruit land. Very good barn and residence. Sickness forces sale.</p> <p align="center">Chicken Broilers 47,000 broilers, all buildings in good condition, equipment nearly new. Must really be seen. 36,000 broilers. Very good buildings, 2 bdrm. home. Cash crop land, all systematically tiled. Very good area. 20,000 broilers, new heating recently installed. Good area. 16,000 broilers, 9,000 pullets. 50 acres land, 4 bdrm. home. Paved road close to town. Price reduced. 14,000 broilers. 100 acres cash crop land. No house. Ideal for the grower wishing to expand.</p> <p align="center">Turkeys 50,000 lbs. turkey broilers. Nearly new home and barns. 100 acres gardenland. 475,000 lbs. turkey broilers. Very good barn. 34 acres grapes, 8 acres pears and plums. Very good location. 300,000 lbs. turkey broilers. 37 acres land, 2 bdrm. home in good condition. 2 barns, automatic equipment.</p> <p align="center">Pullets and Broiler Breeders We have several farms ranging up to 100,000 birds, priced to sell, with reasonable down payment. All in very good condition and location. Prices way below value. Ideal for the person wanting to get established in the feather business.</p> <p align="center">Barns — No Quota We may have just what you are looking for to split your quotas, or to re-locate. Thinking of selling your farm? Just give us a call for a free evaluation. Our many years of experience in the poultry business are your guarantee of a sure and honest evaluation. Kelth Miller & Assoc. Realty Ltd./Realtor Dunnville 416-774-7624 H. Kelth Miller (res.) 416-774-4077 Fred Hagen (res.) 416-679-6666 Hans Knuth (res.) 416-957-7618</p>	<p align="center">Employment Wanted</p> <p>A Christian lady available for housekeeper in family with children. Call 613-477-2191.</p> <p>21-year-old girl from Calvin seeking full-time employment with a nursery or landscaping company. One summer's experience in landscaping maintenance but willing to be trained. Immediately available. Also willing to go anywhere in Ontario. Call (519) 638-2556 and ask for Cathy.</p>	<p align="center">Accommodation</p> <p align="center">VISIT EXPO '86 Chilliwack CRC families offer bed and breakfast, and campers are welcome. Proceeds to support of our local Christian school. For directions, info, and reservations, write: Mrs. M. Brink, 41445 Yale Rd., East, R.R.#1, Sardis, BC V2R 1A9</p> <p>EXPO 86: Bed and breakfast available in Vancouver area; part of proceeds for Christian education; book ahead; for info. phone Ann 604-521-1567 or Linda 604-526-0093 or write Ann VanderLoos, 111 Durham St., West, New Westminster, B.C., Canada, V3L 1X2</p>	<p align="center">Edmonton Christian Schools Our four schools (K-12) with an enrolment of approximately 1,000 students, are considering the addition of a half-time Promotions Position Our goal is to generate greater awareness of and interest in our schools within a larger Christian community. Employment to commence in early 1986. Send resumes and requests for further information to Public Relations Committee Edmonton Society for Christian Education 13470 Fort Road Edmonton, Alberta T5A 1C5</p>
		<p align="center">Help Wanted</p>	<p align="center">THE INSTITUTE FOR CHRISTIAN STUDIES is seeking a Director of Development Responsibilities: financial development including annual gift program, planned giving and fundraising for special programs; admissions development; promotion of ICS within and beyond our supporting community. Qualifications: good communication skills, financial awareness, dedication to Christian higher education. Send inquiries to: Dr. R.E. VanderVennen ICS, 229 College St. Toronto, ON M5T 1R4 Phone: (416) 979-2331</p> <p align="right">INSTITUTE FOR CHRISTIAN STUDIES ICS</p>	
<p align="center">More classifieds next page.</p>				
<p align="center">Real Estate</p>				
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Classifieds/Events

Teachers

BRESLAU: Woodland Christian High School is accepting applications for a qualified teacher to assume duties in September, 1986, in combinations of math/sciences/computers. Please contact the school in writing: WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until February 7, 1986.

CHATHAM: The Calvin Christian School Society of Chatham, Ontario will require the services of a teacher for grade 5 beginning September, 1986. Please send letters of application to Mr. John Postma, Principal, Calvin Christian School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: (519) 352-4980 (school) or (519) 352-7427 (residence).

CLINTON: The Clinton and District Christian School is in need of a teacher for grade 2 for the period of April 1, 1986, to June 30, 1986. We also have an opening in the primary department for the next school year. Please send application with resume to the principal: Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0; Tel: (519) 482-7851.

DRAYTON, ONT.: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division for the 1986/1987 school year. Drayton is a rural community located about 1/2 hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoep, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.

DUNCAN, B.C.: Duncan Christian School invites applications for a junior secondary science teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Please send applications, resume, and/or inquiries to Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone (604) 746-5341.

GEORGETOWN: Georgetown District Christian School is in need of a part-time Kindergarten teacher (3 days) for the 1986/1987 school year. Please send application with resume to the principal George Petrusma at R.R.#1, Georgetown, ON L7G 4S4; tel: (416) 877-4221 (school) or 877-6444 (residence).

GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for an opening in the grade 1 and 2 class. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).

LACOMBE-RIMBEY, Alta.: Active, committed, Christian, self-motivated, loving, experienced (min. 2 yrs.) teachers are invited to apply for a teaching position in a new one-room school in Rimbey, Alta. Grades 1-5, using Alta. curricula will be offered to about 12-15 students, commencing September, 1986. Applicants should hold an Alta. certificate or be qualified to obtain one prior to school opening. The job will commence August 1, 1986, under the authority of the Lacombe Chr. School Society. Contact: D. Moodie, Principal, Lacombe Chr. School, Box 1749, Lacombe, AB T0C 1S0

An ad in C.C. gets results.

Teachers

LONDON: London District Chr. Secondary School invites applications for a science teaching position for the 1986/87 school year. Applicants should have a biology and chemistry background. Please send letters of application and resume to the principal: Mr. H. Kooy, c/o L.D.C.S.S., 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360. Deadline for applications: March 15, 1986.

REGINA: Regina Christian School (play-school to Grade 8) requires a principal/teacher commencing July 1, 1986. The incumbent will be a self-starting, committed Christian, with a minimum of 3-5 years experience as a principal or vice-principal, and experienced in teaching multi-grade classes. S/he will also be skilled in administration, teacher supervision, and curriculum planning. Send resume and inquiries to Mr. Nico Wyngaarden, Chairman, Education Committee, 3433 21st Ave., Regina, Sask. S4S 0T8, phone: (306) 584-0294.

SARNIA: Sarnia Chr. School invites applications for a possible opening in administrator's position. Please contact the school in writing: SCS, 1273 Exmouth St., Sarnia, N7S 1W9; tel: (519) 344-4562.

Teachers

Laurentian Hills Christian School
an interdenominational, elementary school in the Kitchener-Waterloo area, is accepting applications for the position of
Teaching-Principal
effective September, 1986. Send application to chairman of Education Committee:
Mr. John DeSchiffart
10 Thornridge Crescent
Kitchener, ON N2N 4W1

Covenant Christian School
in Leduc, Alberta
is seeking a
teaching-principal
for the 1986-1987 school year.
Our school has been in operation for three years and will have Playschool through grade 6. We are looking for an innovative individual who is interested in the challenge of both promoting an integrated approach to Christian Education and spreading Christian Education in the community. Leduc, Alberta, is located 20 km. from Edmonton.
Contact person:
Linda Knoppers
4301 42nd Ave., Leduc, Alberta T9E 1S1; Phone: 986-3168

Teachers

OSHAWA: Immanuel Christian School invites applications for openings in grades 3-4 and 7-8. We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H7K4

SMITHERS: Smithers Christian School in British Columbia is in need of two primary teachers and one grade 8 teacher with a French endorsement for September, 1986. Contact G. Eward at Box 2117, Smithers, B.C. V0J 2N0 or phone (604) 847-9833.

STRATFORD: Stratford & District Christian School invites applications for possible opening for teaching principal. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

ABBOTSFORD CHRISTIAN SCHOOLS


providing Christian Education for 450 students K-12 in the hub of the beautiful Fraser Valley, invites applications for the position of:
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■ K-7 250 students
■ some teaching duties
Send application with statement of faith, resume and references to:
Abbotsford Christian School
Box 157, Abbotsford, B.C. V2S 4N8
(604) 859-5167 or 859-5528


EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year.
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Possible teaching positions open in:
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Intermediate
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The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers.
This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.
Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:
H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel.: (403) 455-8515

Hamilton District Christian Highschool Alumni Association

is hosting an
Alumni Sports Night
Friday, February 14, 1986 at 7 p.m.
at the HDCH gym
Girls volleyball
Guys basketball (to follow)
All Alumni and friends of HDCH are invited to see the Alumni teams take on the HDCH Knights. Former players are invited to join the Alumni team. Admission is free.
For further information, call:
Jeri Batterink (Miedema) '76
(416) 388-6321



ing and Celebrate

You are invited to join us ...
in a celebration of thankfulness for 30 years of Christ-centred education on
March 21, 1986, D.V.
The evening commences with a dinner. The Reinders sisters will lead us in song in a program of fun and fellowship.
For more information and tickets call Marg Bulk (519) 264-2444
John Calvin Christian School
Strathroy, Ontario

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Events

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Calendar of Events & Let's Play Chess
will return
next week!

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helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van CSS is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.



Schrijf naar: CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8
Of bel: (416) 598-2181

1986 Coffee Break Convention

Shout It From The Mountain Tops

Our God Reigns

August 5, 6, and 7, 1986

Red Lion Inn
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Featuring Main Speaker

Rebecca Pippert

Author of *Out of the Salt Shaker*

Coffee Break leaders, assistants, Story Hour personnel, and all workers in supportive roles will want to be there!

Contact: Edna Kuipers or Home Missions
19217 55th NE 2850 Kalamazoo Ave.
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(206) 365-9945 (616) 246-0762

Neem deel aan ONTARIO'S NIEUWE WINSTLOZE HUISVESTINGS- PROGRAMMA

Het Ministerie van Huisvesting zal dit jaar in Ontario de constructie van 6.700 winstloze en coöperatieve huur appartementen en condominiums goedkeuren, als onderdeel van de strategie voor "Assured Housing for Ontario."

Het nieuwe "Ontario Non-Profit Housing Program" zal ten dienste staan aan winstloze gemeentelijke-, prive- en coöperatieve huisvestingsorganisaties. Vergeleken met eerdere programma's, zal door dit nieuwe initiatief een groter aantal woningen beschikbaar komen voor mensen die in verschillende mate hulp nodig hebben bij de huurbetaling. De juiste vermening

van inkomstengroepen voor de bewoning in elk project zal bepaald worden door individuele organisaties, getoetst aan het programma en gebaseerd op de bijzondere behoeften van de plaatselijke gemeenschap.

Gemeenten, verenigingen of personen die interesse hebben in het steunen van de ontwikkeling van dit soort huisvesting worden verzocht zo spoedig mogelijk contact op te nemen met het dichtstbijzijnde kantoor van de Ontario Housing Corporation. Voorstellen of ideeën over hoe uw gemeenschap van dienst zou kunnen zijn in huisvesting zonder winst, zijn welkom.

OHC Regional Housing Programs Office
275 Dundas St., Suite 1101, London, Ont. N6B 3L1
(519) 679-7110; or 1-800-265-4733
(outside calling area)



Ministry
of
Housing

Hon. Alvin Curling
Minister

ASSURED HOUSING FOR ONTARIO

Dutch



Onder de streep

John Van Harmelen

Kom zoals u bent!

Charlotte Elliott werd geboren op 18 maart 1789 in het kleine plaatsje Clapham in Engeland. Over haar jeugd wordt verteld dat zij een vrolijk meisje was, die portretten kon schilderen en leuke versjes kon dichten. Ze groeide op in een omgeving waar de Heere Jezus bekend was, en de kerk een belangrijke plaats innam.

Als we haar weer ontmoeten is ze een jaar of dertig, ernstig ziek, zo erg dat ze eigenlijk een invalide wordt, die de meeste tijd van haar leven in een stoel, of op een sofa of bed moet doorbrengen. Als u weet dat zij stierf toen ze 82 jaar was, dan begrijpt u hoe moeilijk het voor haar moet geweest zijn om het kruis der invaliditeit te dragen.

In het begin kon zij het ook niet aanvaarden. O zeker, ze had ogenblikken dat ze zich geheel kon overgeven aan "Hem die 't al regeert." Het duurde echter wel enkele jaren voordat zij in haar gedichten haar hart kon uitstorten en kon zeggen: "O Lam van God, ik kom zoals ik ben!" Soms was ze erg zwaarmoedig, en twijfelde hevig aan Gods bedoeling met haar leven. En toch wilde zij Hem zo graag dienen. Ze wilde werken voor Gods koninkrijk. Maar ... ze was zo zwak.

Op een zekere dag kwam een evangelist uit Genève bij de Elliotts logeren. Het was Henri Abraham César Malan. Hij was een echte evangelist, die geen moeite had om met

iemand een conversatie te beginnen over de belangrijkste vragen die er leven in het hart van vele mensen. Dr. L. Praamsma schrijft over hem: "César Malan (1787-1864) was opgevoed in de vrijzinnige geest van zijn tijd; hij had in Genève gestudeerd, was er tot het ambt toegelaten, preekte en gaf onderwijs aan het stadscollege. Een gevoelig man, een geliefd leraar, maar, zoals hij zelf later verklaarde, zonder enig begrip voor de verzoening in en door Jezus Christus.

In 1816 las hij met een Duitse vriend de brief aan de Romeinen. Toen zij in het vijfde hoofdstuk de woorden tegenkwamen: "Want als wij, toen wij vijanden waren, met God verzoend zijn door de dood Zijns Zoons, zullen wij veelmeer, nu wij verzoend zijn, behouden worden, doordat Hij leeft," ging het licht van het evangelie voor hem op. In zijn preken straalde zijn nieuwe warme geloofsovertuiging door.

Dit bracht hem echter in die tijd van liberale onverdraagzaamheid onvermijdelijk in conflict met de kerkelijke autoriteiten. Toen hij in 1817 geprekeerd had over het onderwerp: De mens kan slechts door Jezus Christus gered worden, kreeg hij eerst bezoek van een collega die hem dringend vroeg deze preek te herroepen. Toen hij dit weigerde, werd hem door de predikantenvergadering kort-

weg verboden deze preek opnieuw te houden. Een jaar later werd aan alle predikanten binnen en buiten de stad gelast hun preekstoel niet langer aan Malan ter beschikking te stellen. Hij bleef echter lid van de officiële kerk. Wel liet hij in de tuin van zijn huis een kapel bouwen, waarin hij preekte en catechiseerde; men kan dit een soort 'noodkerk-binnen-verband' noemen. Dit was echter een onhoudbare toestand.

De stadskerkeraad greep in door Malan van zijn ambt te ontheffen. Malan van zijn kant trok de konsekwentie en bedankte voor de staatskerk. Dit was het begin van de vrije kerk, De Getuigeniskerk! (*De Kerk van Alle Tijden*, III, blz. 281).

Daarna kunt u Malan volgen op zijn Europese evangelisatiereizen, die hij voortaan ondernam. Hij kwam onder anderen in Nederland en had contact met Da Costa, DeClerq en Groen Van Prinsterer.

Hij kwam ook in Engeland, in Clapham, waar de familie Elliott toen nog woonde. Hij merkte dat er aan Charlotte's geloof, als zij dat bezat, iets ontbrak. De blijdschap! En hij vroeg haar ronduit: "Heb je wel vrede met God? ben je wel een Christin?"

Zij vond dat een paar brutale vragen, en raadde César aan zich met zijn eigen zaken te bemoeien. Hij ging er niet verder op in, beloofde haar echter dat hij voor haar zou bidden. De vragen die César Malan haar gesteld had lieten haar echter niet los.

Enkele dagen later zocht zij hem op, en maakte haar verontschuldiging voor haar onbeleefde reactie op zijn welgemeende vragen. En ze kwam er nu rond voor uit dat ze geen vrede met God had, en dat ze wel tot de Heere Jezus wilde gaan, maar ze wist niet hoe? Het was alles zo moeilijk voor haar. Ze wilde zo graag wat doen, de Heere dienen, maar ze was zo zwak van gezondheid. César gaf haar een duidelijk antwoord: je moet dit gebed bidden:

"O Lord, I come to you just as I am" (o Heere, ik kom tot U zoals ik ben). Dit bracht in Charlotte's leven een grote omkeer. Ze kwam tot Jezus zoals ze was, en vond de vrede die alle verstand te boven gaat!

Ze wilde haar leven aan de Heere wijden en ze vroeg Hem haar te gebruiken zoals Hij wilde. Ze had de gave om te dichten. Er zijn wel honderdvijftig gezangen door haar gedicht die de weg naar de drukker vonden. De mensen zongen ze graag. Sommige

Zoals ik ben

1. Zoals ik ben, kom 'k onbereid,
Uw bloed alleen is 't, waar 'k op pleit.
Gij biedt mij Uw gerechtigheid,
O Lam van God, ik kom! (2x)

2. Zoals ik ben, kom ik onrein,
Met zonden rood als karmozijn.
Mijn lichaam mat, mijn ziel vol pijn,
O Lam van God, ik kom! (2x)

3. Zoals ik ben, nog onbekeerd,
Wacht 'k niet tot ik wat heb geleerd,
Uw liefde heeft mij zo begeerd,
O Lam van God, ik kom! (2x)

4. Zoals ik ben, kom 'k onbevreesd,
Daar men in 't Evangelie leest,
Dat Gij zelfs ongeloof geneest,
O Lam van God, ik kom! (2x)

5. Zoals ik ben, arm, naakt en blind,
Maak Gij mij tot een koningskind,
En tot Uw dienst geheel gezind,
O Lam van God, ik kom! (2x)

6. Zoals gij zijt, Hallelujah!
Hij schenkt, die tot Hem komt, genā.
Kom, weiger niet, want 'tis uw schā,
Zeg: Lam van God, ik kom! (2x)

Joh. DeHeer nr 522

Charlotte Elliott 1836
William B. Bradbury 1849
Thomas Hastings, jaren later.
PSHCRC 424

werden wijd en zijd gebruikt.

Elk jaar "vierde" zij de dag waarop César Malan met zijn vragen tot haar was gekomen. Toch duurde het nog wel een 12 of 14 jaren voordat zij haar meest beroemde hymn dichtte: "Zoals ik ben!"

Ze woonde toen bij haar broer die predikant was in Brighton. Reverend Henry Venn Elliott was, om precies te zijn, zijn naam. Hij organiseerde een bazaar! Hij wilde geld verzamelen om een school te bouwen waar vooral dominees dochters konden worden opgevoed. Er was veel animo voor, en Charlotte werkte ook zoveel als ze kon mee om die bazaar te laten slagen. Zoveel als ze kon, dat moet er wel bij geschreven worden. Want op de grote dag kon Charlotte niets doen en moest thuisblijven, terwijl al de anderen nodig waren om de bazaar te laten slagen.

Zij bleef alleen, lag op de sofa in de naaikamer, en was erg verdrietig. Wat een teleurstelling! Ze had er zich zoveel van voorgesteld om wat mee te doen. Had de Heere haar verworpen? Kon Hij haar niet meer gebruiken? Ze dacht plotseling aan de dagen toen César Malan als evangelist in hun huis logeerde en ze hem vroeg: "Hoe moet ik in contact komen met Jezus?" en hij antwoordde: "Kom tot Hem zoals je bent!" en toen vond ze rust en vrede. En nu? ...

Ze greep papier en potlood en de woorden van een nieuw gezang met een oude inhoud:

"Zoals ik ben, o Lam van God, ik kom!" vloeiden uit de pen om haar in haar eenzaamheid en zwaarmoedigheid te troosten.

Als tekst kon ze er boven schrijven: Joh. 6:37b, wat later ook gebeurd is: "Whoever comes to me I will never drive away."

Toen haar zuster tegen het einde van de bazaar haar even kwam bezoeken om haar op de hoogte te brengen van al het werk dat er voor de school van St. Mary's werd gedaan, liet Charlotte haar de nieuwe hymn lezen. Haar zuster vroeg onmiddellijk om een kopie. Vanuit de stille naaikamer vond het zijn weg de wereld in waar zaaïen en oogsten van de boodschap des heils nog niet zijn opgehouden, want al was het gezang nieuw, de inhoud was de al oude: Goede Tijding.

Charlotte's broer, de predikant (vicar van St. Mary's in Brighton) zei tegen het einde van zijn leven: In de loop van mijn dienst als predikant heb ik gelukkig wat vruchten mogen zien op mijn arbeid. Maar ik moet zeggen dat er veel meer vruchten te zien zijn op dit éne gezang die mijn zuster dichtte om zichzelf en anderen te troosten in dagen van ziekte en rouw.

William B. Bradbury schreef eens een melodie 'Woodworth' voor een hymn. Thomas Hastings vond die melodie zo mooi passen bij de hymn van Charlotte Elliott, dat hij die twee met elkaar verbond.

Wie een auto huurt
bij Jan Kalma begeeft zich
niet op glad ijs.



U wilt een auto huren maar niet met de eerste de beste op stap. Dat komt dan goed uit. Jan Kalma verhuurt nieuwe en zo goed als nieuwe personenwagens aan iedereen die achter een veilig stuur wil zitten. Auto's van 4 tot 9 personen. Handgeschakeld of met automaat. Perfekt onderhouden. Vanaf 15 dollar per dag.

NOU ... VALT DAT EVEN MEE!

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jan kalma

Holland - Drachten, De Meer 24, Tel. 05120-15199, Viditel 33309021, Lid Autorent

Persoverzicht

Carl D. Tuyl



Er is een groeiende ontevredenheid over de benzineprijzen in ons land. Broadbent en partijgenoten, altijd bereid tot felle verdediging van populaire volksmeningen, argumenteerden in de Kamer voor onmiddellijke prijsverlaging door middel van een nieuw prijsbeleid bij Petro Canada. Zij stuitten op de onverzettelijkheid van onze Minister voor Energie Pat Carney, die vindt dat we nog wel een tijdje kunnen wachten. Als de prijs omhoog gaat ziet U dat direkt, maar dit is een ander geval, zegt de minister.

Ontario en Quebec — beide met een Liberale regering — gedragen zich als een paartje in het eerste stadium van verliefdheid. The Ontario premier Peterson benoemde een soort ambassadeur in Quebec. Het is natuurlijk geen geheim dat beide provincies de komende gesprekken met Amerika over tarieven met ongerustheid tegemoet zien. Het staat trouwens nog te bezien wat voor rol de provincies in die gesprekken zullen hebben. Uitdrukkingen van onze prime minister aangaande die zaak zijn zo helder als modder in een jampotje.

Er was nogal wat opspraak over het feit dat de onderhandelaar in die tarief-gesprekken een honorarium van \$1000.00 per dag zal ontvangen. Als je loon in die cijfers gaat lopen heet het geen salaris meer, maar honorarium. En wat betreft die duizend dollars per dag vermoed ik dat de critici aan hetzelfde mankement lijden als ik. Ik heb in mijn hoofd een getallenstelsel dat niet meer in deze tijd past. Gehakt hoort toch niet meer dan een kwartje per kilo te zijn nietwaar?

Er is weer een kameraad tot ambassadeur benoemd. Dit keer is het McDermott die de Canadese belangen in Ierland gaat behartigen. Als hij nou maar niet daar in zijn oude rol terug valt en probeert om nieuwe vakverenigingen te beginnen.

Er waren in ons land in het jaar 1984 65.172 huwelijken die in echtscheiding eindigden. De meeste van die mensen waren smoorverliefd op elkaar toen ze trouwden. 't Geeft te denken hè?

Onze prime minister gaat proberen om in een beetje beter blaadje bij de pers te komen. Hij gaat bepaalde geselecteerde journalisten uitnodigen om bij hem te komen ontbijten. Dat wordt dan natuurlijk letterlijk en figuurlijk aanpappen.

Mulroney maakt ook al steeds hoffelijke gebaren in de richting van Quebec City. Hij

Vervolg op pagina 20 ...

“Wanneer komt de KLM uit met de allerlaagste zomertarieven?”

“Vorige week, en ze garanderen ze!”

RETOERTARIEVEN NAAR AMSTERDAM IN CANADESE DOLLARS				
VERTREKDATA	VANAF MONTREAL MW*		VANAF TORONTO MW*	
28 FEBR.-31 MEI	\$539	\$589	\$549	\$599
1 JUNI -20 JUNI	\$569	\$619	\$599	\$649
21 JUNI - 4 JULI	\$659	\$709	\$679	\$729
5 JULI - 8 AUG.	\$719	\$769	\$749	\$799
9 AUG.- 3 SEPT.	\$659	\$709	\$679	\$729
4 SEPT.-13 DEC.	\$569	\$619	\$599	\$649

*geldig als u vertrekt op een andere dag van de week
**geldig als u vertrekt op vrijdag, zaterdag of zondag

Regeringstoestemming
voorbehouden.

De KLM biedt u nu vier garanties die u in staat stellen uw zomerreis naar Nederland te reserveren tegen de beste KLM tarieven die er deze zomer zullen zijn!

Garantie no. 1: Zolang u maar vóór 28 februari boekt, betaalt u een van de bijzonder lage tarieven die de KLM net heeft aangekondigd. Zie de lijst hierboven.

Garantie no. 2: De KLM zal deze zomer, zoals altijd, de laagste tarieven aanbieden van welke 'scheduled' luchtvaartmaatschappij dan ook.

Garantie no. 3: Mochten de tarieven, voor de dagen waarvoor u gereserveerd hebt, verlaagd worden, dan restitueert de KLM u het verschil.

Garantie no. 4: Mochten de tarieven na 28 februari omhoog gaan (die mogelijkheid is er) dan betaalt u geen cent extra, zolang u maar voor eind februari geboekt hebt.

Er zal ongetwijfeld een grote vraag zijn naar deze bijzonder voordelige tarieven, want met zulke prachtige garanties loopt niemand ook maar één enkel risico! Maak uw reserveringen dan ook zo gauw mogelijk om de beste keuze van data en vluchten te hebben.

Voorwaarden

U betaalt uw reisagent \$100 per persoon wanneer u uw reserveringen maakt. De rest, indien u wilt, later, maar tenminste 3 weken voor uw vertrek. U moet wel reizen op de data en vluchten waar u op geboekt hebt, anders betaalt u 'annuleringskosten' van \$100. U kunt zich bij uw reisagent verzekeren tegen het risico dat u wegens ziekte uw reisdata zou moeten veranderen. U kunt een maximum van 2 maanden in Nederland blijven (minimum 1 week).

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Dutch

Persoverzicht

... vervolg van pagina 19. hoopt Bourassa zo ver te kunnen krijgen dat hij het grondwet - akkoord zal tekenen. De premier van Quebec zal eerst wel even de politieke wateren willen testen om te zien hoeveel stemmen hem dat zou kosten.

Uit Quebec kwam ook het bericht van de "huilende Madonna." Een beeld van Maria zou bloedige tranen gehuild hebben. Er kwamen duizenden mensen om het wonder te zien en te aarbidden. Het was natuurlijk zwendelarij, maar er zat toch wel een les in voor ons allemaal.

Wonderen zijn inderdaad de wereld nog niet uit, en we willen allemaal graag ons geloof bevestigd zien. Maar geloof is nu juist het bewijs der dingen die men niet ziet. Er is in vele religieuze kringen, onze eigen niet uitgezonderd, een ongezonde zucht naar wonderen.

Het gezag van de ijzeren dame — de vrouw in het ambt — Mrs. Thatcher stond te wankelen. Er was onenigheid in haar kabinet, en ministers schreven elkaar onvriendelijke brieven die tot overmaat van ramp ook in de pers terecht kwamen. Bijna de helft van de

Engelse stemgerechtigden — zo wees een publiek opinie-onderzoek uit — meende dat haar regering niet meer effectief was. Toch heeft ze de storm weten te bedaren en schijnt weer in kontrôle te zijn.

De competitie in ruwe olie heeft vergaande economische gevolgen. Mexico bijvoorbeeld komt door dalende inkomsten in ernstige moeilijkheden. Het produkt van de Noordzee-ontginningen wordt te kostbaar op de wereldmarkt. Saudie Arabië verhoogt de produktie om de OPEC landen tot overeenkomst te dwingen,

maar van overeenkomst is weinig sprake en de markt heeft een chaoties aanbeld.

Uganda heeft een nieuwe regering. Rebellen hebben de hoofdstad bezet. In Zuid-Afrika vermoorden nu ook de zwarte broeders elkaar. Primitieve stamoorlogen worden in de zwarte wijken uitgevochten en we mogen het op de T.V. zien, zodat onze aandacht van het Zuid-Afrikaanse apartheidstelsel afgeleid zou worden.

De onenigheid tussen Washington en Libië blijft beperkt tot woordenstrijd en heldhaftige tableaux van

Kadhaffy die compleet met skipak en admiraals pet aan boord van een garnaalschuit "de vijand tegemoet voer."

Ik besluit met een kontributie van mijn zesjarige naamgenoot: "Opa, hoe krijg je een olifant uit het water?" "Dat weet ik niet, Carl." "Nat, Opa."

Te veel advertenties?

Door gebrek aan ruimte konden we deze week de series "Gecamoufleeerde burgers" door Ed Vanderkloet niet voortzetten. We hadden te veel advertenties die op het laatste ogenblik in kwamen. Redakteur.

Let me tell you a true story.



For Yohanes Gobay the living was hand to mouth. So, when news came of "Amsterdam 83", hopes for his attendance seemed impossible. But Yohanes was in love.

Ministering to the primitive animist tribes of Irian Jaya was the love of Yohanes' life. When news of a gathering of the world's itinerant evangelists was finally brought to his attention, Yohanes was overwhelmed with joy. But the cost of attending was no less than a life's savings in his country. And so, with no other options before him, he sold his only means of support. His pigs. Then for the \$300 he received, Yohanes bought whatever transportation he could. But the funds weren't enough. \$300 barely covered a trip to Jakarta.

When workers in the "AMSTERDAM 83" office heard Yohanes' story, they collected an offering for the balance of his ticket. Yohanes would attend "AMSTERDAM 83" after all!

Thousands received in '83. Now thousands wait for '86.

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itinerant evangelists gather together for an intense time of instruction and rededication, workshops, seminars and sharing. "AMSTERDAM 83" inspired achievement that these faithful men and women never dreamed possible. Yet it was not enough.

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Already we have received more than 50,000 requests for applications, 80% are from developing nations. As a concerned Christian, will you please consider praying for and sponsoring one of these hopefuls? Together we can

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- ☐ By faith I will participate in underwriting the \$2500 cost of bringing an evangelist from a developing nation to "Amsterdam 86": \$ _____ one time gift
- ☐ \$10 ☐ \$15 ☐ \$25 ☐ \$50 monthly until July, 1986.
- ☐ I will encourage my church, friends and family to participate in sponsoring one of the 10,000 evangelists invited to "Amsterdam 86".
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